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1610-1791

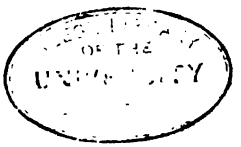
THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LI

OTTAWAS, LOWER CANADA, IROQUOIS

1666-1668



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PREFACE TO VOL. LI

Following is a synopsis of the documents contained in this volume:

CXXI. In Vol. L. were given Chaps. i.–vii. of the *Relation* of 1666–67; the remainder of this document is herewith presented. Allouez's journal, begun in Chap. ii., is continued, forming nearly the whole of the *Relation*. He relates his work among the Ottawa tribes. They are extremely licentious and superstitious, and therefore care little for the gospel; yet many attend the chapel services and instructions, and he baptizes about eighty children. The savages have lost their former dread of baptism as causing death; they now imagine that this rite will cure sickness, and raise up the dying. The Father ministers especially to the sick and the dying; he finds only four adults who are worthy of baptism.

Allouez next mentions his labors among the Pottawattomies. These people he has met at Lake Superior, whither they resort. He considers them more friendly and tractable, and less licentious, than other tribes in that region. The Father visits their cabins during their stay there, and baptizes thirty-four little children; a few adults are also converted—among them a man "about a hundred years old, who was regarded by the Savages as a sort of divinity." When he dies, his people burn the corpse, instead of burying it in the ground. This procedure arises from a legend current among them, which is here

related. Allouez relates the particulars of his labors with these people, and of the conversions occurring among them. Bands of the Sacs and Foxes also sojourn near Chequamegon, to whom Allouez preaches the faith; and he baptizes some of their children.

The seed of the true religion has been carried among the Illinois tribes by some of their own people, whom Allouez has instructed. He regards that nation as offering a most promising field for missionary labor; he finds them friendly, and more inclined than other tribes to recognize a Supreme Being. He describes a ceremony peculiar to them, the calumet dance.

He meets also some wandering Sioux and Cree savages; regarding all these distant tribes, he gives much curious information, gathered from conversation with these people. The Crees invite him to spend the winter with them; but he cannot leave his present field to do so. The Nipissing Indians — in the days of the Huron mission, instructed by the Jesuits — have been driven by fear of the Iroquois to Lake Nipigon, where Allouez visits them, — crossing the western end of Lake Superior in a frail canoe, three men paddling without any halt for twelve or fifteen hours each day. He finds among these people twenty professed Christians, as well as many infidels; and he spends there two weeks of constant ministration and instruction.

Le Mercier concludes, from Allouez's report, that missionaries to the Northwest should have a fixed residence, with men to work for their maintenance and to erect chapels for religious services. This is Allouez's own plan, to execute which he descends to Quebec for aid. He obtains Father Nicolas, with

five men, and supplies of food, clothing, etc.; but the Indians with whom he has come down are ill-humored, and refuse to take more than three Frenchmen, with but a small part of their baggage. There is, accordingly, "reasonable doubt whether they can reach the country; or, if they do so, of their ability to maintain themselves there very long."

The mission at Lake St. John has been very successful, under the care of Father Nouvel. The miraculous deliverance of a captive Christian from the hands of the Iroquois is here recounted.

The vigorous measures of Tracy in dealing with the Mohawks have brought them to their senses; and they entreat for peace, bringing hostages to Quebec; they also ask for Jesuits to reside among them. The missions to the Iroquois tribes are accordingly reëstablished. Frémin and Pierron are detailed to the Mohawks, and Bruyas to the Oneidas; they depart in July, 1667, with the deputies from those tribes. Upon reaching Lake Champlain, they find that Mohican warriors are lying in ambush on the way, in order to attack these Iroquois envoys. The Fathers finally advance, despite this danger; the result is not yet known at Quebec.

The final chapter of the *Relation* narrates various miraculous cures wrought through devotions performed at the church of Ste. Anne, at Côte de Beaupré. This is furnished by Thomas Morel, a mission priest of the Seminary of Quebec.

Appended to this *Relation*, as to those immediately preceding, is a letter (dated October 20, 1667) from the superior of the Quebec hospital. She renders thanks for the generous gifts sent from France for the sick, and states that the great increase in the

work of the hospital renders a larger house necessary. "The latest ship alone brought us twenty-four men and sixteen girls as patients — in addition to those from the other vessels that had already arrived, and those from this Country itself, who come daily." The nuns find the intendant, Talon, a warm and helpful friend. He and other prominent persons in Canada think the hospital the most useful enterprise that could have been undertaken there. "No one dies in our Hospital, or leaves it, without giving proofs of a genuine conversion." A Huguenot, "whom all regarded as the most obstinate man on earth," abjures his heresy in less than three days after being taken to the hospital; and dies "with the feelings of a true penitent." The peace made with the Iroquois by Tracy and Courcelles is mentioned as a blessing to the country. "Canada is utterly changed since the arrival of those Gentlemen; we who saw it in the beginning hardly know it any longer." The superior sends the usual memorandum of articles needed for the hospital, urging the benevolent to send all these, and even more, if possible.

CXXII. Jacques Bruyas, who has been sent as a missionary to the Oneidas, writes a letter (dated January 21, 1668) from the chief village of that tribe. He begins by some mention of the country and its natural products. The people themselves are "altogether barbarous — that is to say, cruel, secret, cunning, and inclined to blood and Carnage." Besides this, they are so licentious and drunken, and so swayed by their dreams, that the faith meets here unusual obstacles. Brandy is supplied to them by the Dutch; it renders them demons. Bruyas mentions one of the converts, who, as the Father thinks,

is the only man in his village who is faithful to his wife. The life of the missionary has been more than once threatened, especially on account of some savage's dream. He is often asked if, in Paradise, they will have bear's meat to eat, if they will go to war there, and scalp men, etc. To these "Impertinent questions" he is obliged to reply, "If such are thy desires, thou wilt be satisfied."

Bruyas, not understanding the Iroquois tongue, except the little that he has learned in a few months' stay among these people, can do but little in preaching to them the faith. He has baptized sixty children, and but four adults, and does what he can in the instruction of the people. "The Campaign of monsieur de tracy among their neighbors has aided not a little in their conversion." Bruyas has made two converts; this gives him "great courage, and a great desire to do better work." The life he leads "among these barbarians is one continual martyrdom; and the fires of the Iroquois would be easier to bear than the trials one endures among them." After recounting some of these hardships, he adds: "There is a great difference between meditating upon the canada mission in one's oratory, and finding oneself exercising the duties of a Canadian missionary." Still, he is full of zeal, and of hope for the future.

CXXIII. In the present volume we give the *Journal des Jésuites* for January to June, 1668—the last of this important record which is known to be still extant. There is but little of interest, however, to note in this short period. Early in January, Jean Bourdon dies—"a very Christian death." Feb. 19, encouraging news is received from the Mohawk mis-

sion. In March, Julien Garnier, not yet twenty-five years old, is examined in theology. Soon afterward, he becomes missionary priest for the Côte de Lauson. Good news comes also from Nouvel, at Tadoussac. A slight earthquake shock occurs April 13. The next day, the physician Giffard dies; like Bourdon, he was one of the Canadian pioneers. In May, Garnier goes to Oneida, as a colleague to Bruyas: and Marquette, to the Ottawa country. Le Mercier goes to La Prairie,—the estate donated by Abbé de la Madeleine to the Jesuits,—and grants more than forty concessions to settlers there.

CXXIV. In this volume we present Chaps. i.–viii. of the *Relation* of 1667–68; the remainder will appear in Vol. LII. Le Mercier, in a short prefatory note, announces that missions have at last been established among all the five Iroquois nations, who are now in wholesome fear of the French. Many of the troops sent from France have become settlers in Canada, thus greatly increasing its defensive power. More missionaries are needed for the great fields opened to them by the peace. Le Mercier recounts the advantages accruing to the French colony through their liberation from the Iroquois raids. New settlements are springing up along the shores of the St. Lawrence. "More than 300 families have become settlers in a comparatively short time; and marriages are so frequent that, in the last three years, ninety-three have occurred in the Parish of Quebec alone." Agriculture is flourishing, and hunters may now safely go to look for game in the forests. Trade with the Indians has revived, even distant tribes coming down to the French settlements—some of these being hitherto strangers to the white men.

Even the Iroquois come to trade with the French, as if they had always been friends. These old-time marauders are kept in wholesome awe by the vigorous government of Courcelles; while Talon has been doing wonders in developing the resources of the country and encouraging its commerce. His temporary successor continues this good work. The regiment of Carignan is recalled to France; but many of the officers, and more than four hundred soldiers, avail themselves of the permission to become settlers in Canada—a valuable increase in the population. Efforts are being made to educate the Indian children, not only by the Jesuits and Sulpitians, but by the government officials. A beginning is already made in manufactures, and the country is becoming fairly supplied with live-stock. "The Brewery which Monsieur Talon is having built will also contribute not a little to the public welfare, by causing a decrease in the use of intoxicating drinks," by keeping money in the country, and by using the surplus of grain which is now produced in Canada.

But the best effects of the peace are seen in the reëstablishment of the missions. Six Jesuits are at work in the Iroquois country, who have already made an auspicious beginning. Four others are doing good work among the Ottawas, another at Tadoussac, and one among the Micmacs of Gaspé. More Sulpitians have come from France, and they have begun a mission to a Cayuga colony on the north shore of Lake Ontario.

The missions to the Iroquois tribes are described at length. That to the Mohawks is given in the journal kept by the Fathers sent thereon. An account of their journey to the Mohawk villages is

given; the Fathers are there received "with all imaginable honor." Some conversions secured there are recounted in detail; one of these neophytes shows a wonderful constancy amid the persecutions of her relatives. The council at the chief village, at which the Fathers meet all the Mohawk chiefs and elders, is described. Frémin speaks for the governor, as well as for his brethren, and announces to the savages that any one of their number caught in hostilities will be promptly hanged on a gibbet. This has the desired effect; the Mohawks give up the captives demanded by the French, and promise to build a chapel for the Fathers. This they do, and the mission among this tribe is at once begun. The captive Hurons are glad to resume the church services and rites; and the Fathers make the circuit of all the villages, giving instruction, administering the sacraments, and caring for these infant churches. Other captives, taken by the Iroquois "in all parts of Canada," are drawn to the new faith. One of these, an Ottawa, is rescued from torture by Frémin, and is converted and baptized, dying soon after.

The greatest obstacle to their work is the drunkenness so prevalent among the Indians. They indulge in frequent drunken orgies, during which the missionaries are annoyed and insulted, their rest destroyed, and even their lives threatened. Between these occurrences, they pursue their labors zealously; they have baptized about a hundred persons, including, of course, many children. Pierron goes to Albany to visit the English, who are now masters of the Hudson; and thence to Quebec, to report to Courcelles and Talon on the state of affairs among the Mohawks.

Bruyas writes, from his station at Oneida, that a chapel has been built for him also. He has baptized fifty-four persons, mostly children; the conversions and pious deaths of some adults are narrated in detail. Like all the other missionaries, he is greatly hindered by the licentiousness of the savages, and their faith in dreams.

At Onondaga, Julien Garnier is in charge. He is greatly aided by Garakontié, the noted Christian chief, who erects a chapel for him and then goes to Quebec to procure fellow-workers for Garnier. The speech of Garakontié at a council there, and Courcelles's reply to him, are given in full. Matters are arranged to their mutual satisfaction, and two Jesuits — Carheil and Milet — return with the Onondaga chief. These new missionaries are sent to Cayuga and Onondaga respectively. A colony from the former tribe have, to escape their enemies, settled upon the north shore of Lake Ontario; Bishop Laval sends two of his priests to care for the spiritual needs of these people.

The arduous mission to the Ottawas is being carried on by Allouez, Nicolas, and Marquette. They have baptized eighty persons during the past year. At and near Tadoussac, Nouvel is continuing the good work of that mission; "he cannot sufficiently praise the piety and innocence of those Christian Savages, who have little more to combat than one demon — namely, drunkenness, which alone causes more disorders than all the other demons together. All who know the savages admit that an Angel can be made from a Barbarian, if intoxicating liquor be kept from him." During the past winter, the sale of liquors to the savages has been rigidly forbidden

at Tadoussac, which has resulted in great benefits, not only to them, but to the fur trade which is carried on there. Nouvel travels up and down the Saguenay, seeking his scattered flock wherever they may be hunting. In June, Bishop Laval visits this church; he is welcomed most cordially and hospitably by the savages, and administers confirmation to those who are ready for it — 149 in all.

R. G. T.

MADISON, WIS., August, 1899.

CXXI (concluded)

RELATION OF 1666-67

PARIS: SEBASTIEN CRAMOISY ET SEBASTIEN MABRE-CRAMOISY, 1668

Chaps. i.–vii. were published in Volume L. We herewith give the remainder of the document.



[80] CHAPITRE VIII.

DE LA MISSION DES OUTAOÜACS, KISKAKOUMAC, & OUTAOÜASINAGOUC.

IE ioints icy ces trois nations, parce qu'elles ont vne meſme langue, qui eſt l'Algonquine; & font enſemble vne meſme bourgade, qui correſpond à celle des Tionnontateheronnons, entre leſquels nous ſommes reſidents.

Les Outaoüacs pretendent que la grande riuiere leur appartient, & qu'aucune nation n'y peut nauiger, [81] ſans leur conſentement; c'eſt pour cela que tous ceux qui vont en traite aux François, quoique fort differents de nation, portent le nom general Doutaoüacs, ſous les auſpices deſquels ils font ce voyage.

L'ancienne demeure des Outaoüacs, eſtoit vn quartier du Lac des Hurons d'où la crainte des Iroquois les a chaſſez, & où ſe portent tous leurs deſirs comme à leur païs natal.

Ces peuples ſont fort peu diſpoſez à la foy, parcequ'ils ſont les plus addonnez à l'Idolatrie; aux ſuperſtitions, aux fables, à la polygamie, à l'inſtabilité des mariages, & à toute ſorte de libertinage, qui leur fait mettre bas toute honte naturelle. Tous ces obſtacles n'ont pas empeſché, que ie ne leur aye preché le nom de Ieſus-Chriſt, & [82] publié l'Euangile dans toutes leurs cabannes, & dans noſtre Chapelle, qui ſe trouuoit pleine, depuis le matin

[80] CHAPTER VIII.

OF THE MISSION TO THE OUTAOUACS, KISKAKOUMAC, AND OUTAOUASINAGOUC.

"I GROUP these three nations together because they have the same tongue, the Algonquin,[1] and form collectively one village, which corresponds to that of the Tionnontateheronnons, among whom we are dwelling.

"The Outaouacs claim that the great river belongs to them, and that no nation can launch a boat on it [81] without their consent. Therefore all who go to trade with the French, although of widely different nations, bear the general name of Outaouacs, under whose auspices they make the journey.

"The old home of the Outaouacs was a district on the Lake of the Hurons, whence the fear of the Iroquois had driven them, and whither all their longings are directed as to their native land.

"These peoples have very little inclination to receive the faith, since they are extremely addicted to Idolatry, superstitions, legends, polygamy, unstable marriages, and every sort of licentiousness, which makes them renounce all natural shame. All these obstacles did not deter me from preaching to them the name of Jesus Christ, and [82] proclaiming the Gospel in all their cabins and in our Chapel. The latter was filled from morning till night, and there I gave constant instruction in our Mysteries and in God's commandments.

iuſques au ſoir, où ie faiſois de continuelles inſtructions ſur nos Myſteres, & ſur les commandements de Dieu.

Dés le premier hyuer, que i'ay paſſé auec eux, i'ay eu la conſolation d'y baptiſer enuiron quatre-vingts Enfans, y compris quelques garçons, & filles de huit à dix ans, qui par leur aſſiduité à venir prier Dieu, ſe ſont rendus dignes de ce bon-heur; Ce qui contribuë beaucoup au Bapteſme de ces Enfans, eſt l'opinion, qui eſt à preſent tres commune, que ces eaux ſacrées, non ſeulement ne cauſent pas la mort, comme on l'a cru autrefois, mais donnent la ſanté aux malades, & rendent la vie aux moribonds; & [83] de fait, de tous ces enfans baptiſez Dieu n'en a voulu prendre à ſoy que ſix, & a laiſſé les autres pour ſeruir de fondement à cette nouuelle Egliſe.

Pour les Adultes, ie n'ay pas creu en deuoir baptiſer beaucoup, parceque leur ſuperſtition eſtant ſi fort enracinée dans leur eſprit, met vn puiſſant empeſchement à leur conuerſion. De quatre que i'ay iugé bien diſpoſez pour ce ſacrement, la diuine prouidence a paru bien manifeſtemẽt à l'endroit d'vn pauure malade éloigné de deux lieuës de noſtre demeure. Ie ne ſçauois pas qu'il fut en cet eſtat, & neantmoins ie me ſentois interieurement pouſſé à l'aller voir, nonobſtant mon peu de force & de ſanté. Ie donnay donc iuſque à vn hameau éloigné de nous d'vne [84] bonne lieuë, où ie ne trouuay point de malades; mais i'y appris qu'il y auoit vn autre hameau plus loin: nonobſtant ma foibleſſe, ie crû que Dieu demandoit de moy que ie m'y tranſportaſſe; i'y fus auec bien de la peine, & ie trouuay ce Sauuage mourant, qui ne faiſoit plus qu'attendre le Bapteſme,

"In the first winter that I spent with them I had the consolation to baptize about eighty Children, including some boys and girls between eight and ten years old, who, by their assiduity in coming to offer prayer to God, showed themselves worthy of this blessing. A circumstance greatly facilitating the Baptism of these Children is the belief, now very common, that those sacred waters not only do not cause death, as was formerly held, but even give health to the sick and restore the dying to life. Indeed, [83] as a matter of fact, of all those children that were baptized, God was pleased to take to himself only six, leaving the rest to serve as a foundation for this new Church.

"As for the Adults, I did not see fit to baptize many, because their superstitions, being so firmly rooted in their minds, offer a serious hindrance to their conversion. Of four whom I considered well prepared for this sacrament, the divine providence made itself clearly manifest in the case of one poor sick man, who lived two leagues from our dwelling. I knew not that he was in such a state, and yet felt inwardly prompted, despite my scanty strength and ill health, to go and see him. Accordingly, I made my way to a hamlet distant a [84] good league from us, but found no sick people there. I learned, however, that there was another hamlet farther on; and, notwithstanding my weakness, felt that God demanded of me that I should repair thither. I did so with much difficulty, and found that dying Savage only waiting for Baptism, which I gave him after the necessary instruction. He was fortunate in having shared in the instructions that I gave during the winter, when he visited our Chapel with the rest; and

que ie luy donnay, aprés les inſtructions neceſſaires: heureux d'auoir pris part aux enſeignements que ie faiſois pendant l'hyuer, lorſqu'il venois auec les autres dans noſtre Chapelle, & d'auoir merité par ſes ſoins, que Dieu luy fiſt miſericorde.

L'eſté de cette meſme année ie fus occupé à aſſiſter particulierement les malades de cette Miſſion; i'en baptiſay trois, que ie trouuois en danger, deux deſquels ſont morts dans la profeſſion du Chriſtianiſme. [85] Dieu me conduiſoit encore bien à propos dans les Cabanes, pour conferer le Bapteſme à onze enfans malades, qui n'auoient pas encore l'vſage de raiſon, & dont cinq ſont allez iouir de Dieu. De dix ſept autres enfans que i'ay baptiſé l'autonne & l hyuer ſuiuant, il n'en eſt mort qu'vn, qui eſt monté au Ciel, preſque en meſme temps qu'expira vn bon vieillard aueugle, trois iours aprés ſon Bapteſme.

in having, by his attention, shown himself deserving of God's mercy.

"In the summer of that same year I was occupied chiefly in attending the sick of this Mission; three whom I found in danger I baptized, and two of them died in the profession of Christianity. [85] Again God led me into the Cabins, just in time to confer Baptism on eleven sick children, who had not yet the use of their reason; of these, five have gone to enjoy God. Of seventeen more children whom I baptized there, during the autumn and winter following, but one died, who ascended to Heaven almost at the same time when a good old blind man breathed his last, three days after his Baptism."

CHAPITRE IX.

DE LA MISSION DES POUTEOUATAMIOUEC.

LES Pouteoüatami ſont peuples qui parlent Algonquin, mais beaucoup plus mal-aiſé à entendre que les Outaoüacs. Leur pais eſt dans le Lac des Ilimoüek; [86] C'eſt vn grand Lac qui n'eſtoit pas encore venu à noſtre connoiſſance, attenant au Lac des Hurons, & à celuy des Puants, entre l'Orient, & le Midy. Ce ſont peuples belliqueux, Chaſſeurs, & Peſcheurs: leur païs eſt fort bon pour le bled d'Inde, dont ils font des Champs, & où ils ſe retirent volontiers, pour euiter la famine trop ordinaire en ces quartiers; Ils ſont idolatres au dernier point, attachez à des fables ridicules, & amateurs de la Polygamie. Nous les auons tous veus icy, au nombre de trois cents hommes, portans armes. De tous les peuples que j'ay pratiqué en ces contrées, ils ſont les plus dociles, & les plus affectionnés aux François: leurs femmes, & leurs filles ſont plus retenuës, que celles des autres Nations. [87] Ils ont entre eux quelque eſpece de ciuilité, & la font paroiſtre aux eſtrangers, ce qui eſt rare parmy nos Barbares. Eſtant allé vne fois voir vn de leurs anciens, il ietta les yeux ſur mes ſouliers, faits à la façon de France; la curioſité le porta à me les demander, pour les conſiderer à ſon ayſe: quand il me les rendit, il ne voulut iamais me permettre de les chauſſer moy meſme,

CHAPTER IX.

OF THE MISSION TO THE POUTEOUATAMIOUEC.

"THE Pouteouatami are a people speaking the Algonquin tongue, but in a dialect much harder to understand than that of the Outaouacs. Their country lies along the Lake of the Ilimouek — [86] a large Lake which had not before come to our knowledge, adjoining the Lake of the Hurons, and that of the Stinkards, in a Southeasterly direction. These people are warlike, and they engage in Hunting and Fishing. Their country is excellently adapted to raising Indian corn, and they have Fields covered with it, to which they are glad to have recourse, to avoid the famine that is only too common in these regions. They are extremely idolatrous, clinging to their ridiculous legends, and are addicted to Polygamy. We have seen them all here, to the number of three hundred men bearing arms. Of all the people with whom I have mingled in these regions, they are the most docile, and the best disposed toward the French. Their wives and daughters are more modest than those of the other Nations. [87] They observe among themselves a certain sort of civility, and also show it toward strangers — which is rare among our Barbarians. Once when I went to see one of their elders, his eyes fell upon my shoes, which were made after the French fashion; and curiosity moved him to ask leave to take them, in order to examine them easily. Upon returning them

mais ie fus contraint de ſouffrir de luy cét office, voulant meſme m'attacher iuſques aux courroies; auec les meſmes marques de reſpect, que teſmoignent les ſeruiteurs à leurs Maiſtres, quand ils leur rendent ce ſeruice: eſtant à mes pieds, voila, me dit-il, comme nous faiſons à ceux que nous honorons.

Vne autre fois l'eſtant aller voir, [88] il ſe leua de ſa place, pour me la ceder, auec les meſmes ceremonies, que demande la ciuilité des gens d'honneur.

Ie leur ay annoncé la Foy publiquement dans le Conſeil general, qui fut tenu peu de iours apres mon arriuée en ce pais: & en particulier dans leurs cabanes, pendant vn mois qu'ils reſterent icy; & en ſuitte tout l'Automne, & l'Hyuer ſuiuant; pendant lequel temps i'ay baptiſé trente quatre de leurs enfans, preſque tous au berceau: & ie dois dire, pour la conſolation de cette Miſſion, que le premier de tous ces peuples, qui a eſté prendre poſſeſſion du Ciel, au nom de tous ſes Compatriotes, a eſté vn enfant Pouteouatami, que ie baptiſay peu apres mon arriuée, & qui mourut incontinent apres.

[89] Pendant le meſme Hyuer, i'ay receu à l'Egliſe cinq Adultes; dont le premier eſt vn vieillard âgé d'enuiron cent ans, qui paſſoit dans l'eſprit des Sauuages, pour vne eſpece de diuinité; il jeûnoit vingt iours de ſuitte, & auoit des viſions de Dieu, c'eſt à dire ſelon ces peuples, de Celuy qui a fait la Terre. Il tombe neantmoins malade, & eſt aſſiſté dans ſon mal, par deux de ſes filles, auec vne aſſiduité, & vn amour au deſſus de la portée des Sauuages. Entre autres ſeruices, qu'elles luy rendoient, eſtoit de luy

to me, he would not permit me to put them on myself, but obliged me to allow him to perform that service,—even insisting on fastening the thongs, and showing the same marks of respect that servants do to their Masters upon rendering them this service. Kneeling at my feet, he said to me, 'It is in this way that we treat those whom we honor.'

"On another occasion when I went to see him, [88] he arose from his seat to yield it to me, with the same formalities that politeness demands of gentlefolk.

"I proclaimed the Faith to them publicly in the general Council held a few days after my arrival in this country, and privately in their cabins during their month's sojourn here,—and afterward throughout the following Autumn and Winter, during which I baptized thirty-four of their children, nearly all of this number being in the cradle. I may say, too, for the consolation of this Mission, that the first one of all these people to take possession of Heaven in the name of all his Countrymen, was a Pouteouatami child whom I baptized soon after my arrival, and who died immediately afterward.

[89] "During the same Winter I received into the Church five Adults, of whom the first was an aged man, about a hundred years old, who was regarded by the Savages as a sort of divinity. He was wont to fast twenty days at a time, and had visions of God—that is, according to these people, of the Maker of the Earth. Nevertheless, he fell ill; and he was attended in his sickness by two of his daughters, who showed an assiduity and love above the capacity of Savages. Among other services rendered him by them was that of repeating to him, in the

repeter le ſoir, les inſtructions qu'elles auoient entenduës pendant le iour, dans noſtre Chapelle; Dieu voulut ſe ſeruir de leur pieté, pour la conuerſion de leur Pere; car comme ie le fus voir, ie le trouuay ſçauant en nos myſteres, [90] & le Saint-Eſprit operant dans ſon cœur, par le miniſtere de ſes filles, il demanda auec paſſion d'eſtre Chreſtien. Ce que ie luy accorday par le Bapteſme, que ie ne iugeay pas à propos de differer, le voyant en danger de mort. Déslors il ne voulut point qu'on exerçaſt autour de ſa perſonne, aucunes Iongleries pour ſa gueriſon; il ne vouloit plus entendre parler que du ſalut de ſon ame; & vne fois comme ie luy recommandois de prier ſouuent Dieu; Sçache, mon frere, me dit-il, que continuellement ie jete du petun au feu, diſant, c'eſt toy qui as fait le Ciel, & la Terre, que ie veux honorer. Ie me contentay de luy faire connoïſtre, qu'il n'eſtoit pas neceſſaire, d'honorer Dieu de cette façon, mais ſeulement de luy parler de [91] cœur, & de bouche. En ſuitte, le temps eſtant venu, auquel les Sauuages demandent, qu'on accompliſſe leurs deſirs, par vne ceremonie qui tient beaucoup des Bachanales, ou du Carnaual; Noſtre bon vieillard fit faire recherche par toutes les Cabanes, d'vne piece d'étoffe bleüe; diſant que c'eſtoit là ſon deſir, parceque c'eſtoit la couleur du Ciel, auquel, dit-il, ie veux auoir toûjours le cœur, & la penſée. Ie n'ay point veu de Sauuage plus preſt à prier Dieu, que luy; Il repetoit entre autres prieres, celle-cy, auec vne ardeur extraordinaire. Mon Pere, qui eſtes au Ciel, mon Pere, voſtre nom ſoit ſanctifié; trouuant plus de douceur en ces mots, qu'en ceux-cy que ie luy

evening, the instructions which they had heard during the day in our Chapel. God was pleased to make use of their piety for their Father's conversion; for, when I visited him, I found him versed in our mysteries, [90] and, the Holy Ghost operating in his heart through the ministry of his daughters, he passionately asked to be made a Christian. I granted his request by Baptizing him — a ceremony which I did not think it advisable to defer, seeing that he was in danger of death. Thenceforth, he would not allow in his presence any Juggler's ceremonies for his cure; he would have no conversation, except on the saving of his soul; and once, when I was urging upon him frequent prayer to God, 'Know, my brother,' said he, 'that I am continually throwing tobacco into the fire, and saying, "Thou maker of Heaven and Earth, I would honor thee."' I contented myself with making him understand that it was not necessary to honor God in that way, but merely to speak to him with [91] the heart and the mouth. Then, the time having come when the Savages ask the fulfillment of their desires in a ceremony much resembling the Bacchanalia or Carnival, our good old man caused search to be made in all the Cabins for a piece of blue cloth,[2] declaring his wish therefor because it was the color of Heaven, 'to which,' said he, 'I would keep my heart and thoughts ever directed.' Never have I seen a Savage more given to prayer than he; among other prayers, he was wont to repeat the following with unusual fervor: 'My Father who art in Heaven, my Father, hallowed be your name,'— finding more sweetness in those words than in the ones I taught him, 'Our Father who art in Heaven.' One day, taking thought

ſuggerois, Noſtre Pere qui eſt au Ciel. Se voyant vn iour [92] ſi auancé en âge, il s'écria de luy meſme, dans les ſentiments de S. Auguſtin, c'eſt trop tard que ie vous ay connu, ô mon Dieu, trop tard que ie vous ay aimé. Ie ne doute point que ſa mort, qui ne tarda pas beaucoup, ne fuſt pretieuſe aux yeux de Dieu, qui la ſouffert tant d'années dans l'idolatrie, & luy a reſerué ſi peu de iours pour finir ſa vie ſi Chreſtiennement.

Ie ne dois pas icy obmettre vne choſe aſſez ſurprenante: le lendemain de ſon trepas, ſes parents brullerent ſon corps, contre toute la coutume de ce païs, & le reduiſirent tout entier en cendres. Le ſuiet eſt vne fable, qui paſſe icy pour verité.

On tient pour certain que le pere de ce vieillard, eſtoit vn Lieure, qui marche l'hiuer ſur la neige, & [93] qu'ainſi la neige, le Lieure, & le vieillard ſont de meſme village, c'eſt à dire ſont parents: on adiouſte, que le Lieure dit à ſa femme, qu'il n'agreoit pas que leurs enfans demeuraſſent dans le fond de la terre, que cela n'eſtoit pas ſortable à leur condition; eux qui eſtoient parens de la neige, dont le païs eſt en haut, vers le Ciel, que ſi iamais il arriuoit, qu'on les miſt en terre apres leur mort, il prieroit la neige, qui eſt ſon parent, de tomber en telle quantité, & ſi long-temps, qu'il n'y euſt point de Printemps, pour punir les hommes de cette faute. Et pour confirmation de ce recit, on adiouſta, qu'il y a trois ans, que le frere de noſtre bon vieillard, mourut au commencement de l'hyuer, & qu'ayant eſté enterré à l'ordinaire, les neiges furent [94] ſi abondãtes, & l'hiuer ſi long, qu'on deſeſperoit de voir le printemps

of his [92] extreme old age, he exclaimed of his own accord, in the sentiments of St. Augustine: 'Too late have I come to know you, O God, too late have I come to love you.' I doubt not that his death, which was not long delayed, was precious in God's sight, who for so many years left him in idolatry, and reserved for him so few days for closing his life in so Christian a manner.

"I must not omit here a rather strange circumstance: on the day after his death his relatives, contrary to all usage of this country, burned his body and reduced it entirely to ashes. The cause of this is found in a legend which passes here for truth.

"It is held beyond dispute that this old man's father was a Hare,—an animal which runs over the snow in winter,—and [93] that thus the snow, the Hare, and the old man are of the same village,—that is, are relatives. It is further said that the Hare told his wife that he disapproved of their children's remaining in the depths of the earth, as that did not befit their condition—they being relatives of the snow, whose country is above, toward the Sky; and, if it ever occurred that they were put into the ground after their death, he would pray the snow, his relative, in order to punish the people for this offense, to fall in such quantities and so long that there should be no Spring. And, to confirm this story, it is added that three years ago the brother of our good old man died, in the beginning of the winter; and, after he had been buried in the usual manner, snow fell [94] to such an extent, and the winter was so long, that people despaired of seeing the spring in its season. Meanwhile, all were dying of hunger, and no remedy could be found for this general suffer-

en ſa faiſon; & cependant tout le monde mouroit de faim, ſans qu'on peûſt trouuer remede à cette miſere publique. Les anciens s'aſſemblent, ils tiennent pluſieurs conſeils, le tout en vain, la neige continuoit touſiours: alors quelqu'vn de la compagnie dît qu'il ſe ſouuenoit des menaces que nous auons raconté; incontinent on va deterrer le mort, on le bruſle, & auſſi-toſt la neige ceſſe, & le printẽps luy ſucceda. Qui croiroit que des hommes puſſent adiouſter foy à des choſes ſi ridicules? & cependant on les tient pour des verités inconteſtables.

Noſtre bon vieillard n'eſt pas ſeul de ſa Maiſon à qui Dieu a fait miſericorde; ſes deux filles qui ont [95] eſté cauſe de ſon ſalut, ont ſans doute eſté attirées par ſes prieres dans le Ciel; car l'vne eſtant frapée d'vn mal qui ne dura que cinq iours, Dieu conduiſit mes pas ſi à propos pour ſon bon-heur eternel, que ne m'eſtant pû rendre chez elle, que le ſoir auant ſa mort, i'eû le loiſir de la diſpoſer au ſaint Bapteſme, qu'elle receut, pour aller en ſuitte auec ſon bon pere, l'accompagner dans la gloire qu'elle luy auoit procurée. L'autre fille a ſurueſcu à l'vn & à l'autre, & a comme herité leur pieté, i'ay trouué cette femme ſi ſage, ſi modeſte & ſi affectionnée à la foy, que ie n'ay point douté de l'admettre dans l'Egliſe, par la participation des ſacrements; Toute la famille de ce bon neophyte, qui eſt nombreuſe, ſe reſſent de cette bonté, qui ſemble leur eſtre naturelle. [96] Ils ont tous de la tendreſſe pour moy, & par vn reſpect qu'ils me rendent, ils ne m'appellent pas autrement que leur oncle. I'eſpere que Dieu fera à tous miſericorde, car ie les vois enclins à la priere au deſſus du commun des Sauuages.

ing. The elders assembled, and held many councils, but all in vain; the snow still continued. Then some one of the company said he remembered the threats which we have related. Straightway they went and disinterred the dead man, and burned him; when immediately the snow ceased, and spring followed.[8] Who would think that people could give credence to such absurd stories? And yet they regard them as true beyond dispute.

"Our good old man was not the only one of his House to whom God showed mercy. His two daughters, who were [95] the cause of his salvation, were undoubtedly drawn to Heaven by his prayers; for, one of them being seized with an ailment which lasted but five days, God guided my steps so fortunately for her eternal happiness that, although I could not reach her until the evening before her death, I had leisure to prepare her for holy Baptism,—which she received in time to go and bear her good father company in the glory which she had obtained for him. The third daughter, surviving both the others, seems to have inherited their piety. I found this woman so discreet, so modest, and so well disposed toward the faith, that I did not hesitate to admit her into the Church through partaking of the sacraments. The entire family of that good neophyte—and it is a large one—feel the effects of this goodness, which seems natural to them. [96] They all have a tender regard for me, and, from a feeling of respect which they bear me, call me by no other name than 'uncle.' I hope that God will show mercy to all of them, for I see them more inclined to prayer than is usual among Savages.

"We can also relate, among the marvels that God

Nous pouuons encore raconter parmy les merueilles que Dieu a operées en cette Egliſe, ce qui s'eſt paſſé à l'égard d'vne autre famille de cette nation. Vn ieune homme, dans le canot duquel i'eſtois embarqué, venant en ce païs; fut atteint du mal courant & contagieux, ſur la fin de l'hyuer; ie taſchay de luy rendre autant de charité qu'il m'auoit fait de mal en chemin. Comme il eſtoit aſſez conſiderable, on n'eſpargna aucune ſorte de iongleries pour le guerir, & l'on en fit tant, qu'enfin on me vint dire qu'on luy [97] auoit tiré du corps deux dents de Chien; ce n'eſt pas cela, leur dis-je, qui cauſe ſon mal, mais bien le ſang pourri qu'il a dans le corps; car ie iugeois qu'il auoit la pleureſie: cependant ie me mis à l'inſtruire tout de bon, & le lendemain, l'ayant trouué bien diſpoſé, ie luy donnay le ſaint Bapteſme auec le nom d'Ignace, eſperant que ce grand Saint confondroit le malin eſprit, & les Iongleurs. De fait, ie le fis ſeigner, & montrant le ſang au Iongleur qui eſtoit là preſent: voila luy dis-je, ce qui tue ce malade, tu deuois luy auoir tiré tout ce ſang corrompu par toutes tes ſimagrées, & non pas des dents de chien ſuppoſees: Mais luy s'eſtant apperceu du ſoulagement que cette ſeignée auoit cauſé au malade, voulut auoir la gloire de ſa gueriſon; & pour cela luy fit [98] prendre vne eſpece de Medecine, qui eut vn ſi malheureux effet, que le Patient demeura trois heures durant comme mort. On en fait le cry public par tout le Bourg, & le Iongleur bien ſurpris de cet accident, confeſſe qu'il a tué ce pauure homme, & me prie de ne le pas abandonner. Il ne fut pas de fait delaiſſé de ſon Patron ſaint Ignace, qui luy rendit la vie, pour confondre les ſuperſtitions de ces Infidelles.

has wrought in this Church, what happened in regard to another family of this nation. A young man, in whose canoe I had a place on my journey to this country, was seized, toward the close of the winter, with the contagious disease that was prevalent. I tried to show him as much kindness as he had shown me ill usage on the journey. As he was a man of considerable importance, no kind of jugglery was spared for his cure; and it was carried so far that at length they came to tell me that they [97] had extracted from his body two Dog's teeth. 'That is not what causes his illness,' said I to them, 'but rather the tainted blood which he has in his body,'—for I judged that he had the pleurisy. Meanwhile, I began to instruct him in good earnest; and on the next day, finding him well prepared, I gave him holy Baptism with the name of Ignace, hoping that great Saint would confound the evil spirit and the Jugglers. Indeed, I bled him; and, showing the blood to the Juggler, who was present, 'There,' said I to him, 'is what is killing this sick man. Thou shouldst, with all thy affected arts, have drawn from him every drop of this corrupt blood, and not some alleged dog's teeth.' But he, perceiving the relief which this bleeding had afforded the sick man, determined to have the glory of his cure; and, to that end, made him [98] take a kind of Medicine, which produced such an ill effect that the Patient remained for three whole hours as one dead. This result was proclaimed throughout the Village, and the Juggler, much surprised by the turn of affairs, confessed that he had killed the poor man, and begged me not to forsake him. He was not, in truth, forsaken by his Patron, saint Ignatius, who restored him to life, in

Ce ieune homme n'eſtoit pas encore gueri, que ſa ſœur tomba malade du meſme mal. Nous eûmes plus d'accés pour nos fonctions, veu ce qui s'eſtoit paſſé à l'égard de ſon frere, & j'eu toute la commodité de la diſpoſer au Bapteſme; & outre cette grace, la ſainte Vierge, dont elle portoit le nom, luy obtint la ſanté.

[99] Mais à peine eſtoit-elle hors de danger, que le meſme mal ſe prit à leur couſin, dans la meſme Cabane; il me parut plus dangereuſement malade, que les deux autres; ce qui me fit haſter de luy adminiſtrer le Bapteſme, apres les inſtructions neceſſaires. Il ſe portoit déja mieux, en vertu de ce Sacrement; quand ſon pere s'aduiſa de faire vn feſtin, ou plûtoſt vn ſacrifice au Soleil, pour luy demander la ſanté de ſon fils. Ie ſuruiens au milieu de la ceremonie, & m'eſtant jetté au col de mon malade Neophyte, pour luy faire voir, qu'il n'y auoit que Dieu, qui fuſt maiſtre de la vie & de la mort, il ſe reconnut auſſi toſt, & ſatisfit à Dieu, par le Sacrement de Penitence; mais m'adreſſant à ſon Pere, & à tous les Sacrificateurs, [100] c'eſt à preſent, leur dis-je, que ie deſeſpere de la ſanté de ce malade, puiſque vous auez eu recours à d'autres, qu'à celuy qui a entre les mains, la vie, & la mort. Vous auez tué ce pauure homme, par voſtre impieté, ie n'en eſpere plus rien. Il mourut en effet, quelque temps aprés, & i'eſpere que Dieu aura accepté ſa mort temporelle, pour penitence de ſa faute, afin de ne le pas priuer de la vie eternelle, qu'il aura obtenuë par les interceſſions de ſaint IOSEPH, dont il portoit le nom.

Le gain eſt plus aſſeuré du coſté des Enfans, deſquels j'en ay baptiſé dix-ſept, ſur la fin de cette

order to confound the superstitions of these Infidels.

"This young man was not yet cured when his sister fell ill of the same disease. We enjoyed greater freedom in the discharge of our functions, in view of what had occurred in her brother's case, and I had every opportunity to prepare her for Baptism; and besides that grace, the blessed Virgin, whose name she bore, procured her recovery.

[99] "But hardly was she out of danger when the same disease seized her cousin, in the same Cabin. He appeared to me more dangerously ill than the two others had been, which made me hasten to Baptize him, after the necessary instruction. He was already feeling better, in consequence of this Sacrament, when his father took it into his head to make a feast,—or, rather, a sacrifice to the Sun,—to ask the latter for his son's recovery. I came upon them in the midst of the ceremony, and hastened to embrace my sick Neophyte, and convince him that God alone was the master of life and death. He immediately acknowledged his error, and made atonement to God by the Sacrament of Penance; but I, addressing his Father and all the Sacrificers, [100] said to them: 'I despair now of this patient's recovery, since you have had recourse to others than him who has in his hands both life and death. You have killed this poor man by your impiety, and I give up all hope for him.' He died, in fact, some time afterward; and I trust that God may have accepted his temporal death as penance for his offense, so that he will not deprive him of the everlasting life which this man will have obtained by the intercessions of saint JOSEPH, whose name he bore.

"The gain is more assured in regard to Children,

Miſſion, que ie fus obligé de terminer par le depart de ces peuples, qui apres auoir recueilli leur bled-d'Inde, ſe retirerent en leur païs, [101] & en partant, m'inuiterent auec grande inſtance, d'aller chez eux au Printemps ſuiuant. Que Dieu ſoit à iamais glorifié dans l'eſprit de ces pauures Barbares, qui l'ont enfin reconnu; eux, qui de tout temps, ne connoiſſoient aucune diuinité, plus grande que le Soleil.

of whom I baptized seventeen toward the close of this Mission, which I was forced to bring to an end by the departure of these people, as they returned to their own country after harvesting their Indian corn. [101] On taking leave, they gave me a very pressing invitation to visit them in the following Spring. May God be forever glorified in the minds of those poor Barbarians, who have at last acknowledged him, after recognizing, from the earliest times, no divinity greater than the Sun."

CHAPITRE X.

DE LA MISSION DES OUSAKIOUEK [& DES] OUTAGAMIOUEK.

IE ioins en ſuitte ces deux nations, parcequ'elles ſont mélées, & alliées auec les precedentes, & d'ailleurs elles ont meſme langage, qui eſt Algonquin, quoi que beaucoup different en diuers Idiomes, ce qui donne bien de la peine à les entendre; Neantmoins [102] apres quelque trauail, ils m'entendent à preſent, & ie les entens ſuffiſamment pour leur inſtruction.

Le pais des Outagami eſt du coſté du Sud, vers le Lac des Ilimouek: ce ſont peuples nombreux, d'enuiron mil hommes portans armes, chaſſeurs & guerriers; ils ont des champs de bled d'Inde, & demeurent en vn pais fort auantageux, pour la chaſſe du Chat ſauuage, du Cerf, du Bœuf ſauuage, & du Caſtor. Ils n'ont point l'vſage du Canot, & font d'ordinaire leurs voyages par terre, portant ſur leurs eſpaules, leurs pacquets, & leur chaſſe. Ces peuples ſont adonnez à l'idolatrie autant que les autres nations. Vn iour entrant dans la Cabane d'vn Outagamy, ie trouuay ſon pere & ſa mere dangereuſement malades, & [103] luy ayant dit qu'vne ſaignée les gueriroit, ce pauure homme prend du petun reduit en poudre, & m'en iette ſur ma robbe de tous coſtés, me diſant: Tu es vn genie, prends courage, rends la ſanté à ces malades, ie te fais ſacrifice de ce petun: que fais-tu

CHAPTER X.

OF THE MISSION TO THE OUSAKIOUEK AND OUTAGAMIOUEK.

"I NEXT add these two nations because they are mingled with and allied to the preceding, and have, besides, the same language, the Algonquin,—although differing greatly in various Idioms, a fact which makes it very difficult to understand them. Nevertheless, [102] after some labor on my part, they understand me now, and I understand them, sufficiently for their instruction.

"The country of the Outagami lies Southward toward the Lake of the Ilimouek. They are a populous tribe, of about a thousand men bearing arms, and given to hunting and warfare. They have fields of Indian corn, and live in a country offering excellent facilities for the hunting of the Wildcat, Stag, wild Ox, and Beaver. Canoes they do not use, but commonly make their journeys by land, bearing their packages and their game on their shoulders. These people are as much addicted to idolatry as the other nations. One day, on entering the Cabin of an Outagamy, I found his parents dangerously ill; and [103] when I told him that bleeding would cure them, the poor man took some powdered tobacco and sprinkled it completely over my gown, saying to me: 'Thou art a spirit; come now, restore these sick people to health; I offer thee this tobacco in sacrifice.' 'What art thou doing, my brother?'

mon frere, luy dis-je? ie ne ſuis rien, c'eſt celuy qui a tout fait, qui eſt le maiſtre de nos vies, ie ne ſuis que ſon ſeruiteur. Et bien repliqua t-il, en rependant du petun à terre, en leuant les yeux en haut, c'eſt donc à toy qui as fait le Ciel & la terre, que i'offre ce petun, donne la ſanté à ces malades.

Ces peuples ne ſont pas bien alienés de reconnoiſtre le Createur du monde; car ce ſont eux qui m'ont dit, ce que i'ay deſia rapporté, qu'ils reconnoiſſent en leur païs, vn grand genie, qui a fait le Ciel & la [104] terre, & qui demeure vers le païs des François. On dit d'eux; & des Ouſaki, que quand ils trouuent vn homme à l'écart, & à leur auantage, ils le tuent, ſur tout ſi c'eſt vn François, dont ils ne peuuent ſupporter la barbe. Cette ſorte de cruauté les rend moins dociles, & moins diſpoſez à l'Euangile que les Pouteouatami. Ie n'ay pas pourtant laiſſé de publier l'Euangile à prés de ſix vingts perſonnes qui ont paſſé vn eſté icy. Ie n'en ay point trouué parmy eux qui fuſſent aſſez bien diſpoſez pour le Bapteſme. Ie l'ay conferé neantmoins à cinq de leurs enfans malades, qui ont enſuitte recouuré la ſanté.

Pour les Ouſaki, on peut les appeller Sauuages pardeſſus tous les autres: Ils ſont en grand nombre, mais errants & vagabonds dans les [105] foreſts, ſans auoir aucune demeure arreſtée. I'en ay veu prés de deux cents, & leur ay publié à tous la foy, & ay baptiſé dix huit de leurs enfans, à qui les eaux ſacrées ont eſté ſalutaires pour l'ame & pour le corps.

said I; 'I am nothing, but he who made all things is the master of our lives, while I am but his servant.' 'Well, then,' he rejoined, scattering some tobacco on the ground, and raising his eyes on high, 'to thee, then, who madest Heaven and earth I offer this tobacco. Give these sick persons health.'

"These people are not very far removed from the recognition of the Creator of the world; for it is they who told me what I have already related,—namely, that they acknowledge in their country a great spirit, the maker of Heaven and [104] earth, who dwells toward the country of the French. It is said of them and of the Ousaki that, when they find a man alone and at a disadvantage, they kill him, especially if he is a Frenchman; for they cannot endure the beards of the latter people. Cruelty of that kind makes them less docile, and less inclined to receive the Gospel, than are the Pouteouatami. Still I failed not to proclaim it to nearly six-score persons, who passed a summer here. I found none among them sufficiently well prepared for Baptism, though I conferred it on five of their sick children, who then recovered their health.

"As for the Ousaki, they above all others can be called Savages. They are very numerous, but wandering and scattered in the [105] forests, without any fixed abode. I have seen nearly two hundred of them, to all of whom I have published the faith, and have baptized eighteen of their children, to whom the sacred waters were salutary for both soul and body."

CHAPITRE XI.

DE LA MISSION DES ILIMOÜEC, OU ALIMOUEK.

LES Ilimoüec parlent Algonquin, mais beaucoup different de celuy de tous les autres peuples. Ie ne les entends que bien peu, pour n'auoir que bien peu cõuerſé auec eux. Ils ne demeurent pas en ces quartiers; leur païs eſt à plus de ſoixante lieuës d'icy, du coſté du Midy, au de là d'vne grande riuiere, qui ſe decharge, autant que ie [106] puis conieƈturer, en la Mer, vers la Virgin[i]e. Ces peuples ſont chaſſeurs & belliqueux; ils ſe ſeruent de l'arc & de la fleche, rarement du fuſil, & iamais du canot. C'eſtoit vne nation nombreuſe diſtribuée en dix grands Bourgs; mais à preſent ils ſont reduits à deux; les guerres continuelles auec les Nadoueſſi d'vn coſté, & les Iroquois de l'autre, les ont preſque exterminez.

Ils reconnoiſſent pluſieurs genies auſquels ils font ſacrifice; ils pratiquent vne ſorte de dance, qui leur eſt toute particuliere, ils l'appellent la dance de la pipe à prendre tabac, voicy comme ils la font. Ils preparent vne grande pipe, qu'ils ornent de pannaches, & la poſent au milieu de la place, auec vne eſpece de veneration; vn de la compagnie ſe leue, ſe met à dancer, [107] & puis cede ſa place à vn ſecond, celuy cy à vn troiſiéme, & ainſi conſecutiuement danſent les vns apres les autres, & non pas enſemble. On prendroit cette danſe comme vn balet en poſture,

CHAPTER XI.

OF THE MISSION TO THE ILIMOUEC, OR ALIMOUEK.

"THE Ilimouec speak Algonquin, but a very different dialect from those of all the other tribes. I understand them only slightly, because I have talked with them only a very little. They do not live in these regions, their country being more than sixty leagues hence toward the South, beyond a great river — which, as well as I [106] can conjecture, empties into the Sea somewhere near Virginia. These people are hunters and warriors, using bows and arrows, rarely muskets, and never canoes. They used to be a populous nation, divided into ten large Villages; but now they are reduced to two, continual wars with the Nadouessi on one side and the Iroquois on the other having well-nigh exterminated them.

"They acknowledge many spirits to whom they offer sacrifice. They practice a kind of dance, quite peculiar to themselves, which they call 'the dance of the tobacco-pipe.' It is executed thus: they prepare a great pipe, which they deck with plumes, and put in the middle of the room, with a sort of veneration. One of the company rises, begins to dance, [107] and then yields his place to another, and this one to a third; and thus they dance in succession, one after another, and not together. One would take this dance for a pantomime ballet; and it is executed to the beating of a drum. The performer

qui ſe fait au ſon du tambour. Il fait la guerre en cadence; il prepare ſes armes, il s'abille, il court, il fait la decouuerte, puis ſe retire, il s'approche, il fait le cry, il tue l'ennemy, luy enleue la cheuelure, & retourne chantant victoire: mais tout cela auec vne iuſteſſe, vne promptitude, & vne actiuité ſurprenante. Aprés qu'ils ont tous danſé l'vn aprés l'autre au tour de la pipe, on la prend, & on la preſente au plus conſiderable de toute l'aſſemblée, pour petuner, puis à vn autre, & ainſi conſecutiuement à tous; voulans ſignifier par cette ceremonie, ce qu'en [108] France on veut dire, quand on boit en meſme verre. Mais de plus on laiſſe la pipe entre les mains du plus honorable, comme vn depoſt ſacré, & vn gage aſſeuré de la paix, & de l'vnion, qui ſera touſiours entre eux, tant qu'elle demeurera entre les mains de cette perſonne.

Parmy tous les genies, à qui ils preſentent des ſacrifices, ils honorent d'vn culte tout particulier, vn genie plus excellent, diſent-ils, que les autres, parceque c'eſt luy qui a fait toutes choſes. Ils ont cette paſſion de le voir, & pour cela ils font de longs ieûnes, eſperant que par ce moyen, Dieu ſe preſentera à eux, pendant leur ſommeil; s'il arriue, qu'ils l'ayent veu, ils ſe tiennent heureux, & s'eſtiment aſſeurés de viure long temps.

Toutes les nations du Sud ont [109] ce meſme ſouhait de voir Dieu; ce qui eſt ſans doute vn grand auantage pour leur conuerſion; car il ne reſte plus qu'à les inſtruire de la façon dont on le doit ſeruir pour le voir & eſtre heureux.

I'ay icy publié le nom de Ieſus-Chriſt, à quatre-vingt perſonnes de cette nation, & elles l'ont porté, &

makes war in rhythmic time, preparing his arms, attiring himself, running, discovering the foe, raising the cry, slaying the enemy, removing his scalp, and returning home with a song of victory,—and all with an astonishing exactness, promptitude and agility. After they have all danced, one after the other, around the pipe, it is taken and offered to the chief man in the whole assembly, for him to smoke; then to another, and so in succession to all. This ceremony resembles in its significance the [108] French custom of drinking, several out of the same glass; but, in addition, the pipe is left in the keeping of the most honored man, as a sacred trust, and a sure pledge of the peace and union that will ever subsist among them as long as it shall remain in that person's hands.

"Of all the spirits to whom they offer sacrifice, they honor with a very special worship one who is preëminent above the others, as they maintain, because he is the maker of all things. Such a passionate desire have they to see him that they keep long fasts to that end, hoping that by this means God will be induced to appear to them in their sleep; and if they chance to see him, they deem themselves happy, and assured of a long life.

"All the nations of the South have [109] this same wish to see God, which, without doubt, greatly facilitates their conversion; for it only remains to teach them how they must serve him in order to see him and be blessed.

"I have proclaimed the name of Jesus Christ here to eighty people of this nation, and they have carried it and published it with approbation to the whole country of the South; consequently I can say

publié à tout le pais du Sud, auec applaudiſſement: en ſorte que ie peux dire que cette Miſſion eſt celle, où i'ay le moins trauaillé, & où il ſe trouue plus d'effet. Ils honorent chez eux noſtre Seigneur, en leur façon, dont ils mettent l'Image que ie leur ay donnée, au lieu le plus conſiderable, quand ils font quelque celebre feſtin; & alors le Maiſtre du banquet, s'adreſſant à cette Image, c'eſt en ton honneur, ô Homme-Dieu, [110] luy diſent-ils, que nous faiſons ce feſtin, c'eſt à toy que nous preſentons ces viandes.

I'aduouë que c'eſt là où me paroiſt le plus beau champ pour l'Euangile. Si i'euſſé eû le loiſir, & la commodité, i'aurois donné iuſques chez eux, pour voir de mes yeux, tout le bien qu'on m'en raconte.

Ie trouue tous ceux que i'ay pratiqués, affables & humains, & l'on dit que quand ils rencontrent quelque eſtranger, ils font vn cry de ioye, le careſſent, & luy rendent tous les témoignages d'amitié qu'ils peuuent. Ie n'ay baptiſé qu'vn enfant de cette nation: les ſemẽces de la foy, que i'ay iettées dans leurs ames porteront leurs fruits, quand il plaira au maiſtre de la vigne les cueillir. Leur païs eſt chaud, & ils font du bled d'Inde deux fois l'année. [111] Il y a des ſerpents à ſonnette, qui les font ſouuent mourir, faute d'en ſçauoir le contrepoiſon. Ils font grand cas des medicaments, auſquels ils preſentent des ſacrifices comme à de grands genies: ils n'ont point ch[e]z eux de foreſt, mais bien de grandes prairies, où les bœufs, les vaches, les cerfs, les ours, & les autres animaux paiſſent en grand nombre.

that this Mission is the one where I have labored the least and accomplished the most. They honor our Lord among themselves in their own way, putting his Image, which I have given them, in the most honored place on the occasion of any important feast, while the Master of the banquet addresses it as follows: 'In thy honor, O Man-God, [110] do we hold this feast; to thee do we offer these viands.'

"I confess that the fairest field for the Gospel appears to me to be yonder. Had I had leisure and opportunity, I would have pushed on to their country, to see with my own eyes all the good things there of which they tell me.

"I find all those with whom I have mingled affable and humane; and it is said that whenever they meet a stranger, they give a cry of joy, caress him, and show him every possible evidence of affection. I have baptized but one child of this nation. The seeds of the faith which I have sown in their souls will bear fruit when it pleases the master of the vine to gather it. Their country is warm, and they raise two crops of Indian corn a year. [111] There are rattlesnakes there, which cause many deaths among them, as they do not know the antidote. They hold medicines in high esteem, offering sacrifice to them as to great spirits. They have no forests in their country, but vast prairies instead, where oxen, cows, deer, bears, and other animals feed in great numbers."

CHAPITRE XII.

DE LA MISSION DES NADOÜESIOUEK.

CE ſont peuples qui habitent au Couchant d'icy, vers la grande riuiere, nommée Meſſipi. Ils ſont à quarante ou cinquante lieuës d'icy, en vn pais de prairies, abondant en toute ſorte de chaſſe; [112] ils ont des champs, auſquels ils ne ſement pas de bled-d'Inde, mais ſeulement du petun; la Prouidence les a pourueus d'vne eſpece de ſeigle de marais, qu'ils vont cueillir vers la fin de l'Eſté, en certains petits Lacs, qui en ſont couuerts. ils le ſcauent ſi bien preparer, qu'il eſt fort agreable au gouſt, & bien nourriſſant: ils m'en preſenterent, lorſque i'eſtois à l'extremité du Lac Tracy, où ie les vis. Ils ne ſe ſeruent point de fuſils, mais ſeulement de l'arc & de la fleche, qu'ils tirent auec vne grande adreſſe. Leurs Cabanes ne ſont pas couuertes d'écorces; mais de peaux de Cerfs bien paſſées, & couſuës ſi adroitement que le froid n'y paſſe pas. Ces peuples ſont, par deſſus tous les autres, ſauuages & farouches. Ils paroiſſent interdits & immobiles [113] en noſtre preſence, comme des ſtatuës. Ils ne laiſſent pas d'eſtre belliqueux, & ont porté la guerre ſur tous leurs voiſins, dont ils ſont extremement redoutez. ils parlent vne langue entierement eſtrangere, les Sauuages d'icy ne les entendent point; Ce qui m'a obligé de leur parler par interprete, qui eſtant infidelle, ne faiſoit pas ce que i'euſſe bien ſouhaité. Ie n'ay pas laiſſé

CHAPTER XII.

OF THE MISSION TO THE NADOUESIOUEK.

"THESE are people dwelling to the West of this place, toward the great river named Messipi.[4] They are forty or fifty leagues from this place, in a country of prairies, rich in all kinds of game. [112] They cultivate fields, sowing therein not Indian corn, but only tobacco; while Providence has furnished them a kind of marsh rye which they go and harvest toward the close of Summer in certain small Lakes that are covered with it. So well do they know how to prepare it that it is highly appetizing and very nutritious. They gave me some when I was at the head of Lake Tracy, where I saw them. They do not use muskets, but only bows and arrows, with which they shoot very skillfully. Their Cabins are not covered with bark, but with Deerskins, carefully dressed, and sewed together with such skill that the cold does not enter. These people are, above all the rest, savage and wild,—appearing abashed and as motionless [113] as statues in our presence. Yet they are warlike, and have conducted hostilities against all their neighbors, by whom they are held in extreme fear. They speak a language that is utterly foreign, the Savages here not understanding it at all. Therefore I have been obliged to address them through an interpreter, who, being an infidel, did not accomplish what I might well have wished. Still I succeeded in wrest-

d'enleuer au demon vne ame innocente de ce pais là. C'eſtoit vn petit enfant qui s'en alla en Paradis peu aprés que ie l'eus baptiſé; *A ſolis ortu vſque ad occaſum laudabile nomen Domini.* Dieu nous donnera quelque occaſion, pour y annoncer ſa parole, & glorifier ſon ſaint Nom, lorſqu'il plaira à ſa diuine Majeſté faire miſericorde à ces peuples. Ils ſont preſque au bout [114] de la terre, ainſi qu'ils parlent. Plus loing vers le Soleil couchant, il y a des nations nommées Karezi, au de la deſquelles, la terre eſt coupée diſent-ils, & l'on ne voit plus qu'vn grand Lac, dont les eaux ſont puantes: C'eſt ainſi qu'ils nomment la Mer.

Entre le Nord & le Couchant, ſe trouue vne nation qui mange la viande crue, ſe contentant de la tenir à la main, & la preſenter au feu. Au de là de ces peuples, ſe voit la Mer du Nord. Plus en deça ſont les Kiliſtinons, dont les riuieres ſe dechargent dans la Baye de Hutſton; D'ailleurs nous auons connoiſſance des Sauuages qui habitent les quartiers du Midy, iuſqu'à la Mer. En ſorte qu'il ne reſte que peu de terre, & peu d'hommes, à qui l'Euangile ne ſoit pas annoncée, ſi [115] nous adiouſtons foy, à ce que les Sauuages, nous en ont par pluſieurs fois raporté.

ing from the demon one innocent soul of that country,—a little child, who went to Paradise soon after I had baptized it. *A solis ortu usque ad occasum laudabile nomen Domini.* God will give us some opportunity to announce his word there, and glorify his holy Name, when it shall please his divine Majesty to show mercy to those people. They are well-nigh at the end [114] of the earth, so they say. Farther toward the setting Sun there are nations named Karezi,—beyond whom, they maintain, the earth is cut off, and nothing is to be seen but a great Lake whose waters are ill-smelling, for so they designate the Sea.

"Toward the Northwest there is a nation which eats meat uncooked, being content to hold it in the hand and expose it to the fire, while beyond these people lies the North Sea. On this side are the Kilistinons, whose rivers empty into Hutston's Bay. We have, besides, some knowledge of the Savages inhabiting the regions of the South, as far as the Sea; so that only a little territory and few people are left to whom the Gospel has not been proclaimed—if [115] we credit the reports often given us by the Savages."

CHAPITRE XIII.

DE LA MISSION DES KILISTINOUC.

LES Kiliſtinouc ont leur demeure plus ordinaire ſur les coſtes de la Mer du Nord: ils nauigent ſur vne Riuiere qui va ſe decharger dans vne grande Baye, que nous iugeons bien probablement celle qui eſt marquée dans la Carte, auec le nom du Hutſon; Car ceux que i'ay veu de ce païs, m'ont rapporté qu'ils ont eû connoiſſance d'vn Nauire; & vn vieillard entr'autres me dît qu'il l'auoit veu luy meſme, à l'entrée de la Riuiere des Aſſinipoüalac, peuples alliés [116] des Kiliſtinouc, dont le païs eſt encore plus au Nord.

Il m'adiouſta, qu'il auoit auſſi veu vne Maiſon que les Europeans auoient faite en terre ferme, de planches, & de pieces de bois; qu'ils tenoient entre les mains des Liures, comme celuy qu'il me voyoit, en me racontant cela. Il me parla d'vne autre nation, qui eſt ioignant celle des Aſſinipoüalac, laquelle mange les hommes, & ne vit que de chair crüe: mais auſſi ces peuples ſont reciproquement mangez par des Ours d'vne horrible grandeur, tous roux, & qui ont les ongles prodigieuſement longs; on iuge bien probablement que ce ſont des Lyons.

Pour les Kiliſtinouc, ils me paroiſſent extremement dociles, & ont vne bonté, qui n'eſt pas commune [117] à ces Barbares. Ils ſont beaucoup plus errants que toutes les autres nations. Ils n'ont point de

CHAPTER XIII.

OF THE MISSION TO THE KILISTINOUC.

"THE Kilistinouc have their usual abode on the shores of the North Sea, and their canoes ply along a River emptying into a great Bay, which we think is, in all probability, the one designated on the Map by the name of Hutson. For those whom I have seen from that country have told me that they had known of a Ship; and one of their old men declared to me that he had himself seen, at the mouth of the River of the Assinipoualac, some peoples allied [116] to the Kilistinouc, whose country is still farther Northward.

"He told me further that he had also seen a House which the Europeans had built on the mainland, out of boards and pieces of wood; and that they held Books in their hands, like the one he saw me holding when he told me this. He made mention of another nation, adjoining the Assinipoualac, who eat human beings, and live wholly on raw flesh; but these people, in turn, are eaten by Bears of frightful size, all red, and with prodigiously long claws. It is deemed highly probable that they are Lions.

"Concerning the Kilistinouc, they appear to me extremely docile, and show a kindness uncommon [117] among these Barbarians. They are much more nomadic than any of the other nations, having no fixed abode, no fields, no villages; and living wholly on game and a small quantity of oats which they

demeure fixe, point de champs, point de villages. Ils ne viuent que de chaſſe, & d'vn peu d'auoine, qu'ils vont ramaſſer dans des lieux mareſcageux; Ils ſont idolâtres du Soleil, à qui ils preſentent ordinairement des ſacrifices, attachant vn chien au haut d'vne perche, qu'ils laiſſent ainſi pendu, iuſques à ce qu'il ſoit corrompu;

Ils parlent preſque meſme langue, que ces peuples nommez autrefois Poiſſons-blancs, & les Sauuages de Tadouſſac; Dieu me fait la grace de les entendre, & d'eſtre entendu d'eux ſuffiſamment pour leur inſtruction: iamais ils n'auoient entendu parler de la Foy, & la nouueauté, auec la docilité de leurs eſprits, [118] me les rendoit tres attentifs; Ils m'ont promis de ne rendre plus leurs hommages qu'au Createur du Soleil & du monde; Cette vie errante, & vagabonde qu'ils menent, m'a fait retarder le Bapteſme de ceux que ie voyois les plus diſpoſez, & ne l'ay conferé qu'à vne fille nouuellement née.

I'eſpere que cette Miſſion produira quelque iour des fruits correſpondants aux trauaux qu'on prendra, quand nos Peres iront hyuerner auec eux, comme il[s] font à Quebec, auec les Sauuages de Tadouſſac. Ils m'y ont inuité, mais ie ne puis pas me donner tout aux vns, en priuant tant d'autres du ſecours que ie leur dois, comme eſtant les moins éloignez d'icy, & les plus diſpoſez à l'Euangile.

gather in marshy places. They pay idolatrous worship to the Sun, to which they are wont to offer sacrifice by fastening a dog to the top of a pole and leaving it thus suspended until it rots.

"They speak nearly the same tongue as do the people formerly called Poissons-blancs, and as the Savages of Tadoussac. By the grace of God I understand them, and they me, sufficiently for their instruction. They had never heard of the Faith, and this novelty, together with their docility of temperament, [118] made them very attentive to me. They have promised me to render homage henceforth only to the Creator of the Sun and of the world. The wandering and vagrant life which they lead made me postpone Baptizing those whom I saw to be best prepared, and I only baptized a new-born girl-baby.

"I hope this Mission will some day bear fruit commensurate with the labors which will be bestowed upon it when our Fathers go and winter with the people, as they do with the Savages from Tadoussac, at Quebec. They have invited me thither, but I cannot give myself wholly to some while depriving so many others of the succor I owe them, as being the nearest to this place and the best fitted to receive the Gospel."

[119] CHAPITRE XIIII.

DE LA MISSION DES OUTCHIBOUEC.

LES François les appellent les ſauteurs, parceque leur pais eſt le ſault, par laquel le Lac Tracy ſe decharge dans le Lac des Hurons. Ils parlent l'Algonquin ordinaire & ſont faciles à entendre; ie leur ay publié la Foy à diuerſes rencontres, mais ſur tout à l'extremité de noſtre grand Lac, où ie demeuray auec eux vn mois entier pendant lequel temps, ie les inſtruiſis de tous nos myſteres, & baptiſay vingt de leurs enfans, & vn adulte malade, qui mourut le lendemain de ſon Bapteſme, allant porter au Ciel les premices de ſa nation.

[119] CHAPTER XIIII.

OF THE MISSION TO THE OUTCHIBOUEC.

"THEY are called *sauteurs* by the French, because their abode is the *sault* [rapids] by which Lake Tracy empties into the Lake of the Hurons. They speak the common Algonquin, and are easily understood. I have proclaimed the Faith to them on various occasions, but especially when I sojourned with them at the head of our great Lake for a whole month. During that time, I instructed them in all our mysteries; I also baptized twenty of their children, and an adult who was sick; this man died on the day after his Baptism, bearing to Heaven the first-fruits of his nation."

[20 i.e., 120] CHAPITRE XV.

DE LA MISSION DES NIPISSIRINIENS, & DU VOYAGE DU PERE ALLOÜES AU LAC ALIMIBEGONG.

LES Nipiſſiriniens ont autrefois eſté inſtruits par nos Peres qui demeuroient dans le pais des Hurons. Ces pauures peuples, dont bon nombre eſtoient Chreſtiens, ont eſté contraints par les Incurſions des Iroquois, de ſe refugier iuſques dans le Lac Alimibegong, qui n'eſt qu'à cinquante ou ſoixante lieuës de la Mer du Nord.

Depuis prés de vingt ans, ils n'ont veu ny Paſteur, ny entendu parler de Dieu: i'ay cru que ie deuois vne partie de mes trauaux à cette ancienne [121] Egliſe, & qu'vn voyage que ie ferois en leur nouueau pais, ſeroit ſuiui des benedictions du Ciel.

Ce fut le ſixieſme iour de May de cette année 1667. que ie montay en Canot auec deux Sauuages, qui me deuoient ſeruir de conducteurs pendant tout ce Voyage: En chemin faiſant, ayant rencontré vne quarentaine de Sauuages de la Baye du Nord, ie leur portay les premieres nouuelles de la Foy; dequoy ils me remercierent auec quelque ciuilité.

Le dixſeptiéme, continuans noſtre Voyage, nous trauerſons vne partie de noſtre grand Lac, nageans pendant douze heures ſans quitter l'auiron de la main. Dieu m'aſſiſte bien ſenſiblement, car n'eſtant que trois dans noſtre Canot, il m'eſt neceſſaire de ramer de toutes mes forces, [122] auec les Sauuages,

[20 i.e., 120] CHAPTER XV.

OF THE MISSION TO THE NIPISSIRINIENS, AND FATHER ALLOUES'S JOURNEY TO LAKE ALIMIBEGONG.

"THE Nipissiriniens formerly received instruction from our Fathers who sojourned in the country of the Hurons. These poor people, many of whom were Christians, were compelled by the Incursions of the Iroquois to flee for refuge even to Lake Alimibegong [Nipigon], only fifty or sixty leagues from the North Sea.

"For nearly twenty years they have neither seen a Pastor nor heard the name of God. I thought that I ought to bestow a part of my labors on that old-time [121] Church, and that a journey undertaken to their new country would be attended with Heaven's blessings.

"On the sixth day of May of this year, 1667, I embarked in a Canoe with two Savages to serve me as guides, throughout this Journey. Meeting on the way two-score Savages from the North Bay, I conveyed to them the first tidings of the Faith, for which they thanked me with some politeness.

"Continuing our Journey, on the seventeenth we crossed a portion of our great Lake, paddling for twelve hours without dropping the paddle from the hand. God rendered me very sensible aid; for, as there were but three of us in our Canoe, I was obliged to paddle with all my strength, [122] together with the Savages, in order to make the most of the

pour ne rien perdre du calme, ſans lequel nous ſerions en grand danger, eſtant tous épuiſez de trauail & de nourriture; nonobſtant quoy nous couchaſmes le ſoir ſans ſouper, & le iour ſuiuant, nous nous contentons d'vn ſobre repas de bled d'Inde auec de l'eau, car les vents & la pluye empeſchoient nos Sauuages de mettre leur rets à l'eau.

Le dixneufuiéme, eſtans inuitez par le beautemps, nous faiſons dix huit lieuës, ramants depuis la pointe du iour, iuſques aprés Soleil couché, ſans relaſche, & ſans debarquer.

Le vingtiéme, n'ayans rien trouué dans nos rets, nous continuons noſtre chemin, en écraſant entre nos dents quelques grains de bled ſec. Le iour d'aprés, Dieu nous rafraichit [123] de deux petits poiſſons, qui nous rendirent la vie. Les benedictions du Ciel augmenterent le iour ſuiuant; car nos Sauuages firent ſi bonne peſche d'eſturgeon, qu'ils furent contraints d'en laiſſer vne partie ſur le bord de l'eau.

Le vingt-troiſiéme, coſtoyans les riues de ce grand Lac, du coſté du Nord, nous allons d'Iſle en Iſle, qui ſont fort frequentes; il y en a vne longue du moins de vingt lieuës, ou l'on trouue des pieces de cuiure, qui eſt iugé vray cuiure rouge, par les François qui en ont fait icy l'experience.

Aprés auoïr bien cheminé ſur le Lac, enfin nous le quïttons le vingt-cinquiéme de ce mois de May, & nous nous jettons dans vne Riuiere, pleine de rapides & de ſaults, en ſi grand nombre que nos [124] Sauuages meſmes n'en pouuoient plus; & ayant appris que le Lac Alimibegong eſtoit encore gelé, ils prirent volontiers le repos de deux iours auquel la neceſſité les obligeoit.

calm, without which we would have been in great danger,— utterly spent, as we were, with toil and lack of food. Nevertheless, we lay down supperless at nightfall, and on the morrow contented ourselves with a frugal meal of Indian corn and water; for the wind and rain prevented our Savages from casting their net.

"On the nineteenth, invited by the beautiful weather, we covered eighteen leagues, paddling from daybreak until after Sunset, without respite and without landing.

"On the twentieth, finding nothing in our nets, we continued our journey, munching some grains of dry corn. On the following day, God refreshed us [123] with two small fishes, which gave us new life. Heaven's blessings increased on the next day, our Savages catching so many sturgeon that they were obliged to leave part of them at the water's edge.

"Coasting along the Northern shore of this great Lake on the twenty-third, we passed from Island to Island, these being very frequent. There is one, at least twenty leagues long, where are found pieces of copper, which is held by the Frenchmen who have examined it here to be true red copper.

"After accomplishing a good part of our journey on the Lake, we left it on the twenty-fifth of this month of May, and consigned ourselves to a River, so full of rapids and falls that even our [124] Savages could go no farther; and learning that Lake Alimibegong was still frozen over, they gladly took the two days' rest imposed upon them by necessity.

"As we drew near our journey's end, we occasionally met Nipissirinien Savages, wandering from their homes to seek a livelihood in the woods. Gathering

A meſure que nous approchions du terme, nous faiſions de temps en temps, rencontre de quelques Sauuages Nipiſſiriniens, qui s'ecartent du lieu de leur demeure, pour chercher à viure dans les bois; En ayant ramaſſé vn aſſez bon nombre, pour la Feſte de la Pentecoſte, ie les preparay par vne longue inſtruction, à entendre le ſaint ſacrifice de la Meſſe, que ie celebray dans vne Chapelle de fueillages: ils l'entendirent auec autant de pieté & de modeſtie, que font nos Sauuages de Quebec, dans noſtre Chapelle de Sillery; & ce me fut le plus [125] doux rafraiſchement que i'aye eû pendant ce Voyage, & qui a entierement eſſuyé toutes les fatigues paſſées.

Ie dois icy rapporter vne choſe remarquable, qui s'eſt paſſée il n'y a pas long temps. Deux femmes, la mere, & la fille, ayants toûjours eu recours à Dieu depuis qu'elles ont eſté inſtruites, & en ayant receu des ſecours continuels & extraordinaires, ont tout fraichement éprouué, que Dieu n'abandonne iamais ceux qui ont confiance en luy. Elles auoient eſté prîſes par les Iroquois, & s'eſtoient heureuſement échappées des feux, & des cruautés de ces Barbares: Mais peu aprés, elles tomberent vne ſeconde fois entre leurs mains, ce qui leur oſta toute eſperance de pouuoir échapper; [126] Neantmoins vn iour ſe voyants ſeules, auec vn ſeul Iroquois, qui eſtoit reſté pour les garder, pendant que les autres eſtoient à la chaſſe; la fille dît à ſa mere, que le temps eſtoit venu de ſe deffaire de ce garde, pour s'enfuir. Pour cela elle demande à l'Iroquois vn couſteau pour trauailler ſur vne peau de Caſtor, qu'elle auoit commandement de paſſer; & en meſme temps, implorant le ſecours du Ciel, elle le plonge dans le ſein de l'Iroquois; la mere

together a considerable number of them, for the celebration of Whitsuntide, I prepared them by a long instruction for hearing the holy sacrifice of the Mass, which I celebrated in a Chapel of foliage. They listened with as much piety and decorum as do our Savages of Quebec in our Chapel at Sillery; and to me it was the [125] sweetest refreshment I had during that Journey, entirely removing all past fatigue.

"Here I must relate a remarkable circumstance which occurred not long ago. Two women, mother and daughter, who had always had recourse to God from the time of their instruction, and had received from him unfailing and extraordinary succor, very recently learned by experience that God never forsakes those who put their trust in him. They had been captured by the Iroquois, and had happily escaped from the fires and cruelties of those Barbarians; but had soon afterward fallen a second time into their clutches, and were, consequently, left with no hope of escape. [126] Yet one day, when they found themselves alone with a single Iroquois, who had remained behind to guard them while the rest went out to hunt, the girl told her mother that the time had come to rid themselves of this guard, and flee. To this end she asked the Iroquois for a knife to use on a Beaver-skin that she was ordered to dress; and at the same time, imploring Heaven's aid, she plunged it into his bosom. The mother, on her part, arose and struck him on the head with a billet of wood, and they left him for dead. Taking some food, they started forth with all haste, and at length reached their own country in safety.

"We spent six days in paddling from Island to

ſe leue de ſon coſté, & luy décharge vne bûche ſur la teſte, & le laiſſent pour mort. Elles prennẽt des prouiſions, ſe mettent en diligence en chemin, & enfin ſe rendent heureuſement en leur païs.

Nous fûmes ſix iours à nager d'Iſle en Iſle, pour chercher quelque [127] iſſuë, & enfin apres bien des detours, nous arriuaſmes le troiſiéme iour de Iuin, à la bourgade des Nipiſſiriniens. Elle eſt compoſée de Sauuages, la pluſpart idolatres, & de quelques anciens Chreſtiens. I'en ay trouué vingt entr'autres, qui faiſoient profeſſion publique du Chriſtianiſme. Ie ne manquay pas d'employ enuers les vns, & les autres, pendant quinze iours, que nous reſtâmes chez eux; & i'y trauaillay autant, que me le permit ma ſanté ruinee par les fatigues du chemin. I'y ay trouué plus de reſiſtance que par tout ailleurs, à baptiſer les enfans: mais plus le Diable forme d'oppoſitions, plus faut-il s'efforcer à le confondre. Ie crois qu'il ne ſe plaiſt gueres à me voir faire ce dernier voyage, qui eſt prés de cinq cens [128] lieuës de chemin, tant pour aller que pour reuenir, y compris les detours, que nous auons eſté obligez de prendre.

Island, seeking some [127] outlet; and finally, after many detours, we reached the village of the Nipissiriniens on the third day of June. It is composed of Savages, mostly idolaters, with some Christians of long standing. Among them I found twenty who made public profession of Christianity. I did not lack occupation with both classes during our two weeks' sojourn in their country, and I worked as diligently as my health, broken by the fatigues of the journey, allowed. I found more resistance here than anywhere else to infant baptism; but the more the Devil opposes us, the more must we strive to confound him. He is hardly pleased, I think, to see me make this latest journey, which is nearly five hundred [128] leagues in length, going and coming, including the detours we were obliged to make."

CHAPITRE XVI.

RETOUR DU PERE CLAUDE ALLOÜÉS À QUEBEC, & SON DEPART POUR REMONTER AUX OUTAOÜACS.

PENDANT les deux années, que le Pere Alloüés a demeuré parmy les Outaoüacs, il a pris connoiſſance des façons de faire, de toutes les nations qu'il a veuës, & a ſoigneuſement eſtudié les moyens qui peuuent faciliter leur conuerſion. Il y a de l'employ pour vn bon nombre de Miſſionnaires, mais il n'y a pas dequoy les faire ſubſiſter; On y vit d'eſcorces d'arbres, vne [129] partie de l'année, vne autre partie d'arreſtes de poiſſon broyées, & le reſte du temps, de poiſſon ou de bled-d'Inde, quelquefois peu, & quelquefois en aſſez grande quantité. Le Pere a appris par ſon experience, que les fatigues eſtans grandes, les trauaux continuels, & la nourriture tres-petite, vn corps meſme de bronze n'y peut pas reſiſter; Que pour ce ſujet, il eſt neceſſaire, d'auoir ſur les lieux des hommes de courage, & de pieté, qui trauaillent à la ſubſiſtance des Miſſionnaires, ſoit par la culture de la terre, ſoit par l'induſtrie de la peſche ou de la chaſſe; qui y faſſent quelques logements & y dreſſent quelques Chapelles, pour donner de la veneration à ces peuples, qui n'ont iamais rien veu de plus beau, que leurs cabanes d'eſcorces.

[130] Dans ces veuës, le Pere ſe reſolut de venir luy meſme à Quebec, pour trauailler à l'execution de ces deſſeins.

CHAPTER XVI.

FATHER CLAUDE ALLOUÉS COMES BACK TO QUEBEC, AND SETS OUT ON HIS RETURN TO THE OUTAOUACS.

DURING Father Alloués's two years' sojourn among the Outaouacs, he took note of the customs of all the nations that he saw, and carefully studied the means for facilitating their conversion. There is work there for many Missionaries, but nothing for them to subsist on. For a [129] part of the year the people live on the bark of trees; during another portion, on ground fish-bones; and the rest of the time, on fish or Indian corn — sometimes in small quantities, and sometimes in considerable abundance. The Father has learned by experience that, the fatigues being great, the labors unremitting, and the food very scanty, even a body of bronze cannot withstand all this; and that it is therefore necessary to have on the spot some men of courage and piety to work for the Missionaries' maintenance, either by tilling the soil or by skill in fishing or hunting. They should also erect buildings for lodging, and Chapels — in order to inspire veneration in those peoples, who have never seen anything finer than their own bark cabins.

[130] To this end the Father determined to come to Quebec in person, and exert himself for the realization of these plans.

He arrived here on the third day of August of this year, 1667; and, after a stay of two days only, he

Il y arriua le troiſiéme iour d'Aouſt de cette année 1667. & aprés y auoir ſeiourné deux iours ſeulement; il fit telle diligence, qu'il ſe mit en eſtat de partir de Mont-real, auec vne vingtaine de canots de Sauuages, auec leſquels il eſtoit deſcendu, & qui l'attendoient en cette Iſle là, auec grande impatience.

Son equipage eſtoit de ſept perſonnes, le Pere Louys Nicolas, auec luy, pour trauailler conioinctement à la conuerſion de ces peuples; & vn de nos freres, auec quatre hommes, pour s'employer ſur les lieux à leur ſubſiſtance. Mais Dieu a voulu que le ſuccés de cette [131] entrepriſe ne coreſpondiſt pas aux beaux deſſeins qu'on auoit; car quand il a eſté queſtion de monter le Canot, les Sauuages ſe ſont trouuez en ſi mauuaiſe humeur, que les ſeuls Peres, auec vn de leurs hommes, y ont trouué place; mais ſi depourueus de viures, d'habits, & de toutes les autres choſes neceſſaires à la vie, qu'ils auoient preparées, & qu'on ne pût embarquer, qu'on doute raiſonnablemen[t] s'ils pourront paruenir iuſques au païs; où y eſtans paruenus, s'ils y pourront ſubſiſter long temps.

was ready, so diligent had he been, to start from Mont-real with a score of canoes of the Savages,— with whom he had made the descent, and who were awaiting him on that Island with great impatience.

His party consisted of seven persons — Father Louys Nicolas and himself, to labor in unison for the conversion of those people; and one of our brethren, with four men, to be employed at the scene of action for their maintenance. But it was God's will that the success of this [131] undertaking should not equal the fine plans that were entertained; for when it came to embarking, the Savages were found to be in such ill humor that only the Fathers, with one of their men, were given places in the Canoes. They were, too, so poorly provided with food, clothes, and all the other necessaries of life which they had prepared, and which could not find conveyance, that there is reasonable doubt whether they can reach the country; or, if they do so, of their ability to maintain themselves there very long.

CHAPITRE XVII.

DE LA MISSION DES PAPINACHIOIS & DE CELLE DU LAC SAINT IEAN.

LES Miſſions des Papinachiois, & des Sauuages du Lac S. Iean [32 i.e., 132] vers Tadouſſac, ont eû tous les ſuccés qu'on peut deſirer: le Pere Henry Nouuel, qui en eſt le Paſteur, a paſſé vne partie de l'Hyuer auec ceux-cy, & de l'Eſté auec les autres. Il a baptiſé leurs enfans au nombre de vi[n]gt ſept, & a cultiué ces Egliſes errantes auec bien de la ioye, les voyant paſſer leur vie dans les bois, auec tant de pieté, & d'innocence.

Entre pluſieurs choſes extraordinaires & dignes de remarque, qui ſe ſont paſſées dans ces Miſſions, je n'en rapporte que deux, qui montrent les ſoins paternels, que la Diuine prouidence prend du ſalut eternel & temporel de ces pauures Sauuages.

L'vne eſt touchant vn Neophite Papinachois, à qui la crainte de l'Iroquois auoit arraché du cœur, la [133] fidelité, qu'il deuoit à ſon Bapteſme. Il ſe laiſſa perſuader, que s'il conſultoit le Demon par ſes anciennes iongleries, il ſe rendroit imprenable à ſes ennemys: Il le fait; & comme les premieres fautes ne ſont pas ordinairement ſeules, il adiouſta le concubinage à ſon infidelité. Mais il ne fut pas long-temps ſans reſſentir le remords que deux pechés de cette nature doiuent produire. C'eſtoit vn ennemy domeſtique, qui luy donnoit plus de peine incomparablement, que celle

CHAPTER XVII.

OF THE MISSION TO THE PAPINACHIOIS, AND THAT AT LAKE SAINT JOHN.

THE Missions to the Papinachiois and to the Savages of Lake St. John, [32 i.e., 132] near Tadoussac have met with all the success that could be desired. Father Henry Nouvel, their Pastor, has spent a part of the Winter with the latter people, and of the Summer with the others,— baptizing their children, to the number of twenty-seven; and cherishing those wandering Churches, with much joy at seeing them pass their lives in the forests so piously and innocently.

Of several extraordinary and noteworthy occurrences in these Missions I shall relate but two, which show the fatherly care exercised by the Divine providence over the welfare, both eternal and temporal, of those poor Savages.

One has to do with a Papinachois Neophyte, from whose heart fear of the Iroquois had wrested the [133] fidelity which he owed to his Baptism. He allowed himself to be persuaded that if he consulted the Demon, with his old-time jugglery, he would make himself invincible to his enemies. He did so, and as first offenses are seldom left without company, he added concubinage to his infidelity; but, before long, he began to feel the remorse sure to follow two sins of such a nature. It was a domestic enemy, giving him incomparably more trouble than he had

qu'il apprehendoit de la part des Iroquois; mais qui le fit tomber heureuſement entre les mains du Pere, qui le voyant ſi fortement touché, le reconcilia à Dieu & à l'Egliſe.

La gueriſon de ſon ame fut ſuiuie d'vne maladie corporelle, qui [134] le mit bien bas. Le Demon prit alors ſon temps, & pendant le fort de ſon mal, l'attaqua ſi viuement, que ſi le Pere ne fuſt ſuruenu, lors qu'il eſtoit aux priſes auec le mâlin eſprit, il eſtoit en danger de ſuccomber. Il reſiſte donc à toutes ſes attaques, & pour rendre ſa victoire plus remarquable, il fait allumer du feu prés de ſoy, & en preſence de quantité de Sauuages qui eſtoient à genoux autour de luy; y fit ietter tous les inſtruments Diaboliques, dont il s'eſtoit ſerui dans ſes iongleries. Alors le Demon fit vn effort plus grand ſur le malade, & comme s'il euſt voulu poſſeder ſon corps, il luy fit enfler l'eſtomac, & faire des contorſions de membres tout extraordinaires. Ces efforts croiſſoient à meſure que brûloient ces meubles d'enfer; on [135] prie pour luy comme pour vn agoniſant, & vn Energumene tout enſemble. Le Demon eſt contraint de ceder à la force des prieres, & dés le lendemain, le malade ſe trouuant parfaittement gueri, fut cauſe par ſes exhortations, de la conuerſion d'vn ſien parent, qui l'ayant imité dans ſon infidelité, le ſuiuit dans ſa penitence.

La ſeconde choſe remarquable eſt touchant vne famille de Papinachois, toute Chreſtienne depuis aſſez longtemps, & compoſée de cinq perſonnes ſeulement. Comme ils eſtoient dans les bois, pour chercher à viure, ils furent inopinément attaquez par dix Iroquois. Le mari n'ayant eû que le loiſir de prendre

apprehended from the Iroquois, but causing him luckily to fall into the Father's hands,—who, seeing him so deeply moved, wrought his reconciliation with God and the Church.

The cure of his soul was followed by a bodily ailment, which [134] reduced him to a sad plight. Thereupon the Demon seized his opportunity, and assailed him so vigorously during the height of his illness that, had not the Father chanced to arrive when he was struggling with the malign spirit, there was danger of his yielding. He resisted, then, all these attacks; while, to render his victory more notable, he had a fire lighted near him, and, in the presence of many Savages who were kneeling around him, caused to be thrown into it all the Diabolical implements he had used in his jugglery. Then the Demon assailed the patient still more vigorously; and, as if determined to take possession of his body, caused a swelling of his stomach, and the most extraordinary contortions of his limbs. These attacks increased in intensity, the longer those implements of hell burned. [135] Prayers were offered for him, as for a dying man and an Energumen [i.e., demoniac] in one. The Devil was compelled to yield to the force of these prayers, and on the morrow the sick man found himself entirely cured; he also succeeded in converting, by his exhortations, a relative of his who, having followed his example in his infidelity, followed it also in his repentance.

The second noteworthy circumstance has to do with a Papinachois family, converted some time ago to Christianity, and composed of five persons only. While they were foraging in the woods, they were fallen upon unawares by ten Iroquois. The husband

ſur ſes eſpaules ſon fils aiſné, agé de huit ans, s'enfuit accompagné d'vne de ſes filles, aſſez grande [136] pour le ſuiure: La mere fut la proye de ces vaultours, auec vn enfant à la mamelle.

Cette priſe quoique peu conſiderable, leur donna neantmoins ſujet de chanter victoire pendant deux iours, obligeant cette pauure captiue, ſelon leur coutume barbare, à chanter auec eux, pour en faire leur diuertiſſement.

Aprés ces premieres reſiouiſſances, la faim les diſſipe & les contraint de s'eſcarter qui çà, qui là, pour ſe nourrir plus ayſement par leur chaſſe.

Noſtre captiue, qui ſe voyoit tres eſtroittement garrottée, eſtoit inconſolable ſur ſon malheur, & ſur celuy de ſon enfant qu'elle voyoit pleurer entre les bras d'vn autre Sauuage; quand voyla, que tout d'vn coup, elle ſe vit éleuée en [137] l'air par vne vertu inconnuë, par laquelle ſes liens ayant eſté relaſchez au grand eſtonnement des ſes gardes, elle fut tranſportée bien loin, & miſe en lieu de ſeureté; d'où il luy fut facile d'aller par terre à l'endroit, où ils auoient mis leur Canot en reſerue; elle s'y embarqua auſſi-toſt, & ioignit peu apres ſon mari & ſes parents.

Le Pere à qui elle a fait tout ce recit, eût de la peine à la conſoler ſur la perte de cét innocent, qui eſtoit reſté ſeul entre les mains des Iroquois; quoy qu'il luy diſt que s'ils le faiſoient mourir, ils luy procureroient vne vie eternellement heureuſe, puiſqu'il eſtoit baptiſé; que s'ils le conſeruoient, il y auoit eſperance de le retirer des mains de ces Barbares; puiſque les armes du Roy les auoient obligés à venir [138] nous rechercher de paix, & qu'elle eſtoit concluë depuis ce temps là.

had only time to take his eldest son, aged eight, on his shoulders and flee, accompanied by a daughter of his who was large enough [136] to follow him. The mother, with a babe at her breast, fell a victim to those vultures.

This capture, insignificant although it was, still caused them to celebrate their victory for two days, while the poor captive was obliged, according to their barbarous custom, to sing with them for their entertainment.

After these first rejoicings hunger scattered them, compelling them to separate in all directions, in order the more easily to subsist by hunting.

Our captive, who found herself very tightly bound, was inconsolable over her misfortune and that of her child, whom she saw crying in the arms of another Savage,—when lo! all at once she found herself borne [137] aloft by an unknown power, by which her bonds were loosed, to the great astonishment of her guards; and she was carried to a great distance, and set down in a place of safety. Thence it was easy for her to go by land to the spot where they had left their Canoe, in which she immediately embarked, joining her husband and relatives soon after.

The Father to whom she gave this whole account had difficulty in consoling her over the loss of that innocent babe, left alone in the Iroquois' hands, although he told her that, if they killed it, they would procure it a life of eternal happiness, as it had been baptized; and if they spared its life, there was hope of recovering it from the hands of those Barbarians, since the King's arms had forced them to come [138] and ask us for peace, which had been concluded since the time of her capture.

CHAPITRE XVIII.

DU RESTABLISSEMENT DES MISSIONS DES IROQUOIS.

LES expeditions militaires qui furent faites, l'an paſſé, dans le païs des Iroquois, Anniehronnons, y ont laiſſé tant de terreur, que ces Barbares ſont venus, cét Eſté, nous ſolliciter de la paix, auec grand empreſſement, & meſme nous ont amené quelques-vnes de leurs familles, pour ſeruir d'oſtage, & ſe rendre caution de la fidelité de leurs compatriotes.

Ils repreſenterent entr'autres choſes, que tous leurs deſirs eſtoient d'auoir chez eux quelques-vns de [139] nos Peres pour cimenter la paix, & pour imiter ceux des leurs, qui pendant vne année de detention à Quebec, auoient eſté inſtruits, & dont dix-huit auoient receu le ſaint Bapteſme.

Monſieur de Tracy, voyant à ſes pieds ces barbares ſi humiliés, leur declara qu'encor qu'il puſt les ruiner entierement, comme ils pouuoient bien le iuger par la derniere deſtruction de leurs Bourgades, il auoit neantmoins la bonté de leur conſeruer leur terre, meſme leur donner les Peres qu'ils demandoient, afin que rien ne manquaſt à l'affermiſſement de la paix.

On ietta les yeux ſur le Pere Iacques Fremin, & le Pere Iean Pierron pour les Miſſions d'Agnié, & ſur le Pere Iacques Bruyas pour celle d'Onneoiout; trois

CHAPTER XVIII.

OF THE REÊSTABLISHMENT OF THE MISSIONS TO THE IROQUOIS.

THE military expeditions made, during the past year, into the country of the Anniehronnon Iroquois left such terror behind them that those Barbarians came this Summer to present us a most earnest petition for peace; and even brought some of their families to serve as hostages, and be answerable for their countrymen's good faith.

They declared, among other things, that all their desires were to have some of [139] our Fathers with them, to cement the peace, and to enable them to follow the example of those of their number who had received instruction during a year's detention at Quebec, where eighteen of them had been given holy Baptism.

Monsieur de Tracy, on seeing these barbarians thus humiliated at his feet, declared to them that, although it was in his power to bring them to utter ruin,—as they could well believe from the late destruction of their Villages,—yet he would have the goodness to spare their land, and even grant them the Fathers whom they demanded, in order that nothing might be wanting to confirm the peace.

Fathers Jacques Fremin and Jean Pierron were selected for the Agnié Missions, and Father Jacques Bruyas for that at Onneoiout; while three other Fathers [140] held themselves in entire readiness for

autres Peres ſe [140] tenans tous prets pour celles d'Onnontae, d'Oiogoën & de Sonnontoüan, ſi toſt que les deputés de ces nations, ſe ſeront rendus icy pour ce ſuiet, ainſi qu'ils l'ont promis.

Les trois Peres ſuſdits ayant receu la benediction de Monſieur l'Eueſque de Petrée, touſiours embrazé d'vn zele tout particulier, pour le ſalut des Iroquois, partirent de Quebec dans le mois de Iuillet dernier, auec les Ambaſſadeurs Anniehronnons, & Onneiochronnons, & s'eſtans rendus au fort de ſainte Anne, à l'entrée du Lac Champelain, ils y apprirent qu'vne troupe de cinquante à ſoixante Mahingans, Sau[ua]ges, que 'nous appellons les Loups, eſtoient en embuſcade dans le Lac, pour ſe ietter ſur ces Ambaſſadeurs Iroquois, contre leſquels ils ſont en guerre.

[141] Ce fut vn retardement fâcheux, à des perſonnes qui n'aſpiroient qu'apres ces cheres Bourgades, pour planter la Foy en ces terres des-ja arrouſées du ſang des premiers de nos Peres, qui y ont eſté ou tourmentez cruellement, ou maſſacrés.

Ils furent donc arreſtez plus d'vn mois en ce dernier fort, pour donner temps aux ennemis de ſe diſſiper: mais ce delay fut inutile; & il fallut s'expoſer au danger euident, commençant ainſi cette Miſſion également perilleuſe & laborieuſe.

Nous n'auons encor rien apris de ce qui s'y eſt paſſé; mais ſi Dieu donne ſa benediction à ces entrepriſes, nous verrons renaiſtre les Egliſes Huronnes & Iroquoiſes, que nous auons cultiuées ſi long-temps, [142] & nous n'aurons qu'à aller recueillir les fruits des trauaux que nous auons employez pour l'inſtruction de ces pauures barbares.

Ce ſont de nouuelles Miſſions, qui s'ouurent de tous

those at Onnontae, Oiogoën, and Sonnontouan, as soon as deputies from those nations should come with a similar request, as they had promised to do.

The three above-named Fathers, after receiving the blessing of Monsieur the Bishop of Petræa, who ever burns with extraordinary zeal for the Iroquois' salvation, set out from Quebec last July with the Anniehronnon and Onneiochronnon Ambassadors. Upon reaching fort sainte Anne, at the mouth of Lake Champelain, they learned that a band of fifty or sixty Mahingans — Savages whom we call the Loups — were in ambush on the Lake for the purpose of attacking these Ambassadors of the Iroquois, with whom they were at war.

[141] A delay ensued, vexatious to those who were longing only for those dear Villages, in order to plant the Faith in that soil already sprinkled with the blood of our Fathers who first went thither, and who were either cruelly tortured or murdered there.

They lingered thus for more than a month at this last fort, to allow the enemy time to disperse; but this delay was of no avail, and they were forced to expose themselves to a manifest danger, entering in this manner upon that Mission, alike perilous and arduous.

We have yet learned nothing of what has occurred there; but, if God bless these undertakings, we shall see a new birth of the Huron and Iroquois Churches which we so long cultivated, [142] and we shall need only to go and reap the fruits of the labors which we have expended upon the instruction of those poor barbarians.

There are new Missions opening in all directions,— to the East, West, North, and South. We raise our

coſtez, à l'Orient, à l'Occident, au Septentrion, au Midy. Nous leuons les mains au Ciel, afin qu'il nous enuoye du ſecours, de ces grands cœurs, dignes de viure dans les trauaux; & d'y mourir, meſme au milieu des flammes, & des braſiers des Iroquois. C'eſt l'vnique attrait que ie preſente aux ames Apoſtoliques; qu'elles viennent en ce bout du monde, y répandre leurs ſueurs, & leur ſang, pour le ſalut de tant d'ames abandonnées de tout ſecours humain, depuis la creation du monde; & pour leſquelles toutefois Ieſus-Chriſt a répandu ſon [143] ſang, & a donné ſa vie, autant que pour les Grecs, & les Romains. Nous auons ces dernieres années, receu vn notable renfort de perſonnes choiſies, dont les employs auroient eſté aſſez conſiderables en France; mais qui trouuent en Canada dans vne vie cachée, parmy les bois, les rochers, & les neiges; parmy la faim, le fatigues, & l'eſpuiſement de toutes leurs forces, plus de conſolation en vn iour, qu'ils n'en auoient gouſté toute leur vie. C'eſt vne douce ioye, dans vn heureux abandonnement preſque de toutes choſes, de penetrer le ſens de ces paroles de l'Apoſtre, *Mortui eſtis, & vita veſtra abſcondita eſt cum Chriſto, in Deo.* Vous menez vne vie mourante, dans cette vie cachée en Dieu, auec Ieſus Chriſt. C'eſt la roſée du Ciel que Dieu leur donne: Mais ie [144] ne puis me diſpenſer de donner aduis à ceux que Ieſus-Chriſt trouuera dignes de cooperer au ſalut de tant d'ames par leurs charités, qu'il ſeroit ſouhaitable que ces nouuelles Miſſions trouuaſſent quelques ſecours. Ainſi ſans quitter la France, on ſe rendroit Miſſionnaire, au milieu d'vn païs barbare, pour en faire vn païs chreſtien. *Fiat fiat.*

hands to Heaven, asking it to send us the succor for those noble hearts, worthy of a life of toil and of death therein, even amid the flames and firebrands of the Iroquois. That is the only allurement I hold out to Apostolic souls,—that they come to this end of the world to spend their sweat and their blood for the salvation of so many souls, bereft of all human succor from the creation of the world; souls for whom, nevertheless, Jesus Christ shed his [143] blood and gave his life, as well as for the Greeks and Romans. We have this year received a considerable reinforcement of select persons, whose occupations would have been of no mean order in France; but who find in Canada—in a life hidden amid woods, rocks, and snow; in hunger, fatigue, and complete physical exhaustion—more consolation in one day than they have tasted in all their lives before. It is a sweet joy, in a fortunate destitution of nearly all things, to penetrate the sense of these words of the Apostle: *Mortui estis, et vita vestra abscondita est cum Christo in Deo*,—"You lead a dying life, in this life which is, with Jesus Christ, hidden in God." It is dew from Heaven that God gives them. But I [144] cannot refrain from notifying those whom Jesus Christ shall find worthy of coöperating, by their almsgiving, in the saving of so many souls that it would be desirable for these new Missions to receive some aid. Thus one would, without leaving France, become a Missionary in the heart of a barbarous country, for transforming it into a christian land. *Fiat, fiat.*

CHAPITRE DERNIER.

AVANT que de clore cette Relation, i'y ioindray vn recit tres veritable, & dont les teſmoignages ſont publics, qui m'a eſté mis en main par M. Thomas Morel Preſtre Miſſionnaire, du Seminaire eſtably à Quebec pàr Mr l'Eueſque.

[145] RECIT DES MERUEILLES ARRIUÉES EN L'EGLISE DE SAINTE ANNE DU PETIT CAP, COSTE DE BEAUPRAY, EN LA NOUUELLE FRANCE.

CE recit porte le nom de merueilles, & non de miracles, afin de ne contreuenir en rien aux ordres de la Sainte Egliſe, qui deffend de qualifier ces choſes extraordinaires, de ce nom de miracles, iuſqu'à ce qu'elle en aye fait le iugement.

Comme Dieu a touſiours choiſi quelques Egliſes ſpecialement entre les autres, où par l'interceſſion de la ſainte Vierge, des Anges & des Saints, il ouure largement le ſein de ſes miſericordes, & fait quantité de miracles, qu'il n'opere pas ordinairement ailleurs. Il ſemble auſſi qu'il a voulu choiſir en [146] nos iours l'Egliſe de ſainte Anne, du petit Cap, pour en faire vn azile fauorable, & vn refuge aſſeuré aux Chreſtiens de ce nouueau monde; & qu'il a mis entre les mains de cette ſainte, vn threſor de graces, & de benedictions, qu'elle depart liberalement à ceux qui la reclament deuotement en ce lieu. C'eſt aſſeurement pour cette meſme fin, qu'il a imprimé dans les

CHAPTER LAST.

BEFORE closing this Relation, I will add a very truthful narrative—the proofs of its authenticity are public—which was placed in my hands by Monsieur Thomas Morel, Mission Priest of the Seminary established at Quebec by Monseigneur the Bishop.[5]

[145] ACCOUNT OF THE WONDERS WROUGHT IN THE CHURCH OF SAINTE ANNE DU PETIT CAP, COSTE DE BEAUPRAY, IN NEW FRANCE.

THIS narrative bears the name of "wonders," and not of "miracles," in order not to transgress in the least the mandates of the Holy Church, which forbids us to designate such unusual occurrences by the name of miracles until it shall have passed judgment upon them.

As God has always made special choice of some Churches where, by the intercession of the blessed Virgin, the Angels, and the Saints, he opens wide the bosom of his tender mercies, and performs many miracles which he does not commonly perform elsewhere, it seems thus to have been his will to choose in [146] our time the Church of sainte Anne du petit Cap, in order to make of it a kindly asylum and an assured refuge for the Christians of this new world; and he seems to have placed in the hands of that saint a store of grace and blessings which she bestows freely upon those who devoutly invoke her aid in that place.

cœurs vne deuotion ſinguliere, & vne confiance extraordinaire en la protection de cette grande ſainte; ce qui fait que les peuples y recourent dans tous leurs beſoins, & qu'ils en reçoiuent des ſecours tres ſignalés, & tres extraordinaires; comme nous le voyons dans les merueilles qui s'y ſont operées depuis ſix ans. Ce n'eſt pas mon deſſein de les raporter icy toutes, mais ſeulement [147] quelques vnes des plus conſiderables, pour ſatisfaire à la pieté des perſonnes qui l'ont ſouhaitté de moy. Ie le fais d'autant plus volontiers, qu'ayant eſté teſmoin oculaire, ou tres bien informé de ces choſes, ie les diray auec plus de certitude.

I

En l'année 1662. Marie Eſter Ramage, agée de 45. ans, femme d'Elie Godin, de la Paroiſſe de ſainte Anne du petit Cap, eſtant demeurée depuis dix huit mois, toute courbée, en ſorte qu'elle ne pouuoit aucunement ſe redreſſer, & qu'elle eſtoit obligée de ſe traiſner, comme elle pouuoit, auec ſon baſton, ſans eſperance de pouuoir iamais recouurer par les remedes humains ſa ſanté; ſe ſouuint de ce que ſon mary luy auoit dit; qu'en ſa [148] preſence, Louis Guymond, de la meſme Paroiſſe, auoit eſté ſoudainement gueri d'vne grande douleur de reins, en mettant par deuotion trois pierres, aux fondements de l'Egliſe de ſainte Anne, que l'on commençoit de baſtir. Alors elle reclama la Sainte, la priant de faire ſur elle vn miracle, comme elle auoit fait ſur cet homme: à meſme temps, s'oubliant de ſon baſton, qui diſparut, elle ſe trouua ſur ſes pieds toute droitte, marchant auec autant de facilité qu'elle euſt iamais fait; &

To promote this same end, undoubtedly, he has filled people's hearts with a singular devotion, and an extraordinary trust in the protection of that great saint; and consequently the people have recourse to her in all their needs, and receive from her very signal and unusual succor,—as we see in the wonders wrought there during the past six years. It is not my purpose to relate all of them here, but only [147] some of the more important ones, in order to satisfy the piety of those who desired this from me. I do it the more willingly, and shall relate them with the more certainty, since I was an eye-witness of these occurrences, or very well informed concerning them.

I.

In the year 1662, Marie Ester Ramage, aged 45 years, wife of Elie Godin[6] of the Parish of sainte Anne du petit Cap,—after being for eighteen months all bent so that she could by no means straighten herself again, and was obliged to drag herself around as she could with her cane,—hopeless of ever recovering her health by human remedies, remembered that her husband had told her that in his [148] presence Louis Guymond, of the same Parish, had been suddenly cured of a severe pain in the loins, by laying, in a spirit of devotion, three of the foundation-stones of saint Anne's Church, the building of which had been begun. Thereupon she invoked the Saint's assistance, praying her to work a miracle in her as she had done in that man. At that very time,—forgetting her cane, which disappeared,—she found herself quite erect on her feet, walking as easily as she had ever done. Quite astounded by so sudden a change, she began to return thanks to saint

toute eſtonnée d'vn changement ſi ſubit, elle commence à rendre graces à ſainte Anne, du bien fait qu'elle venoit de receuoir; & du depuis elle eſt reſtée en parfaite ſanté. Ce miracle a beaucoup ſerui à confirmer dans la foy toute cette famille, qui auoit long [149] temps veſcu dans la religion pretenduë reformée.

II.

En la meſme année, le 26. de Iuillet, Feſte de la glorieuſe ſainte Anne, Nicolas Droüin, agé de 14. ans, fils de Robert Droüin, de la Paroiſſe du Chaſteau Riché, coſte de Beaupray, eſtant affligé du mal caduc, qui le mettoit ſouuent en danger de perir, ou par le feu, ou dans les eaux, tombant comme mort au lieu où il s'en trouuoit ſurpris, ſe voüa à ſainte Anne, & commença vne neufuaine en ſon honneur, ſuiuant le conſeil que ie luy en donnay, & à ſes parents, qui me le demandoient; & par ce moyen il recouura ſa ſanté; & eſtant du depuis parfaittement gueri de ſon infirmité, il continuë tous les ans, auec ſes parents, de rendre ſes [150] actions de graces à ſainte Anne, le iour de ſa Feſte, en ſon Egliſe du petit Cap.

III.

L'année 1664 Margueritte Bire, femme de Mathurin Roy, habitant de Quebec, s'eſtant rompu vne jambe, & les os diuiſez en quatre, n'ayans peu eſtre reunis; elle eſtoit demeurée eſtropiée depuis huit mois, ſans pouuoir aucunement marcher, & ſans eſperance de le pouuoir aucunement à l'aduenir; car tel eſtoit le ſentiment des Chirurgiens. C'eſt ce qui l'obligea de recourir à Dieu, auec confiance, par l'interceſſion de

Anne for the benefit she had just received; and since then she has remained in perfect health. This miracle helped greatly to confirm in the faith all that family, which had long [149] lived in the pretended reformed religion.

II.

In the same year, on the 26th of July, the Festival of the glorious saint Anne, Nicolas Drouin, aged 14 years, son of Robert Drouin of the Parish of Chasteau Riché, coste de Beaupray, being afflicted with the falling sickness, which often put him in danger of perishing either by fire or by water — falling, as he did, like one dead, wherever he was taken with an attack, — dedicated himself to saint Anne, and began a novena in her honor, following the advice I had given him, as well as to his parents who consulted me. By this means he recovered his health; and remaining since then completely cured of his disease, he continues yearly, with his parents, to render his [150] thanksgivings to saint Anne on the day of her Festival, in her Church at petit Cap.

III.

In the year 1664, Margueritte Bire, wife of Mathurin Roy, a resident of Quebec, having broken a leg, — the bones of which were fractured in four places, and could not be reunited, — was left a cripple for eight months without being able to walk a step, and with no hope of doing so in the future, such being the opinion of the Surgeons. She was thus constrained to have recourse to God, doing so with confidence, through the intercession of saint Anne. To that end she began a novena, made a general confession, and, — having taken a vow to visit yearly a

ſainte Anne: Elle commença pour cét effet vne neufuaine, ſe confeſſa generallement, & ayant fait vœu de viſiter tous les ans vne Egliſe ou Chapelle dediée en l'honneur [151] de ſainte Anne, elle ſe fit porter le iour de ſa Feſte en ſon Egliſe du petit Cap; où aſſiſtant à la Meſſe, elle ſe ſentit fortifiée au temps de l'Eleuation; & en ſuite quand il fallut aller à la ſainte Communion, elle quitta ſes potences, marchant vers l'Autel: & comme le peuple la vouloit ſoûtenir, elle dît, j'iray bien toute ſeule, la bonne Sainte m'a fortifiée & fait miracle ſur moy, graces à Dieu; il y a huit mois que ie n'en auois autant fait. Depuis ce temps-là elle ne s'eſt plus ſeruie de potences, & a pû librement vaquer à ſon ménage, & elle continuë tous les ans de rendre ſon vœu à Sainte Anne.

IV.

Elie Godin âgé de cinquante ans, de la Parroiſſe de ſainte Anne, eſtant malade d'vne hydropiſie [152] formée, à laquelle les remedes ne pouuoient apporter aucun ſoulagement, penſoit à ſe diſpoſer à la mort, & me fit appeller, pour luy donner le ſaint Viatique: alors ie luy dy, qu'il euſt recours à la ſainte Vierge, & à ſainte Anne; & apres l'auoir diſpoſé, ie m'en allay à l'Egliſe, dire la ſainte Meſſe à ſon intention; d'où reuenant pour le communier, il me dît d'vn viſage ſerain: Monſieur, ie ſuis guery, permettez moy de me leuer; pendant que vous eſtiés à l'Egliſe, comme ie diſois mon Chappelet, ie me ſuis doucement endormy, & i'ay veu pendant mon ſommeil, deux venerables Dames, qui ſe ſont approchées de moy, & dont l'vne tenoit en ſa main vne boëtte, qu'elle a ouuerte, où i'ay veu dedans vn chemin fort long, &

Church or Chapel dedicated in honor [151] of saint Anne — had herself carried, on the day of the latter's Festival, to her Church at petit Cap. There, being present at Mass, she felt herself strengthened at the moment of the Elevation; and then, when the time came to go to holy Communion, she laid aside her crutches and walked to the Altar. When the people desired to support her, she said: "I shall go very well alone; the good Saint has strengthened me and wrought a miracle in me, thanks be to God. For eight months I had not walked so far." From that time she has ceased to use crutches, and has been able to attend to her household work without hindrance; while, every year, she continues to pay her vows to Saint Anne.

IV.

Elie Godin, fifty years of age, of the Parish of sainte Anne, being ill of the dropsy [152] in an advanced stage, for which the usual remedies could afford him no relief, thought he would prepare for death, and had me called to give him the holy Viaticum. Then I told him to have recourse to the blessed Virgin and to saint Anne; and after preparing him to die, I went away to the Church to say holy Mass for him. Upon my returning thence to give him communion, he said to me with a serene countenance: "Monsieur, I am cured; permit me to rise. While you were at Church, as I was saying my Rosary, I fell into a sweet sleep, in which I saw two venerable Ladies, who approached me. One of them held in her hand a box, which she opened, and in which I saw a road, very long and very narrow, [153] leading to Heaven. At that sight I felt my heart

fort eſtroit, [153] qui conduiſoit au Ciel: à cette veüe ie me ſuis trouué tout rempli de conſolation, & tout ſoulagé de mon mal. En effet apres la ſainte Communion, il rend graces à Dieu, ſe leue, s'en va à l'Egliſe, & auant que d'auoir acheué ſa neufuaine, il fut en eſtat de trauailler, comme auant ſa maladie.

V.

Iean Adam, âgé de 23. ans, de Brinon l'Archeueſque, petite ville au Dioceſe de Sens, le 24. de Mars 1665. ſe ſentit tout en vn inſtant, comme frappé de deux coups d'alênes, dans les deux yeux, ne voyant plus que fort peu; & dans quelques iours deuint entierement aueugle, & demeura en cét eſtat iuſques au mois de Iuin, où il fit vœu de dire neuf fois ſon Roſaire en l'honneur de ſainte Anne, d'aller [154] viſiter ſon Egliſe du petit Cap: Il fit encore vn pareil vœu à Nôtre Dame de Lorette en Italie; apres quoy il fut conduit à ſainte Anne, où le Preſtre, diſant apres la Meſſe l'Euangile de ſainte Anne ſur luy, il vit par trois diuerſes fois fort diſtinctement, mais d'vne veuë ſeulement paſſagere & momentanée, en ſorte toutefois qu'il pût aiſement diſcerner la couleur des ornements qu'il n'auoit iamais veus, & ſe ſentit pouſſé d'vne viue eſperãce, que trois iours apres, qui eſtoit la fin de ſa neufuaine, il recouureroit entierement la veuë; ce qu'il declara hautement, & ce qui arriua, comme il l'auoit dit: car le troiſiéme iour, lors qu'on diſoit pour luy la Meſſe en l'Egliſe du College des Reuerends Peres de la Compagnie de Ieſus à Quebec, il ſentit [155] comme ſi on luy euſt donné derechef deux coups d'alêne, dans les deux yeux, qui ietterent quelques gouttes d'eau, & en ſuitte

overflow with consolation, and I was entirely relieved of my suffering." As a matter of fact, after holy Communion he returned thanks to God, rose, and went to the Church; and, before completing his novena, he was in a condition to work the same as before his illness.

V.

Jean Adam, 23 years of age, of Brinon l'Archevesque, a small town in the Diocese of Sens, on the 24th of March, 1665, suddenly felt as if he had been struck in each eye by a bodkin, after which he saw only very slightly, and became in a few days wholly blind. He remained in that condition until the month of June, when he made a vow to say his Rosary nine times in honor of saint Anne, and to go [154] to visit her Church at petit Cap. A like vow also he made to Our Lady of Lorette in Italy, after which he was conducted to saint Anne's. There, while the Priest recited the Gospel of that saint over him after Mass, he saw three times very distinctly, but with a vision only temporary and instantaneous, yet sufficient for him to distinguish easily the color of the ornaments, which he had never seen; and he felt inspired with a strong hope that on the third day thereafter, which was the last of his novena, he would recover his sight entirely. He made open declaration of all this, and the result was as he had predicted; for on the third day, while Mass was being said for him in the College Church of the Reverend Fathers of the Society of Jesus at Quebec, he felt [155] as if some one had again sharply struck his eyes, which shed some drops of water; and then, at the Elevation, he saw the sacred Host in the Priest's

il apperceut à l'Eleuation, la ſainte Hoſtie, entre les mains du Preſtre; & du depuis il a l'vſage de la veuë plus parfait, qu'il ne l'auoit eu auant cét accident.

VI.

En l'année 1667. le 29. de Iuin, Iean Pradere, âgé de 22. ans, de la ville & Archeueſché de Thouloufe, ſoldat du Regiment de Carignan, eſtant frappé de deux infirmitez, dont l'vne eſtoit mortelle, & l'autre incurable, eut pendant vne nuit vn ſentiment extraordinaire, & entendit vne voix qui luy dît, que s'il plaiſoit à Dieu luy donner la ſanté, ce ſeroit vn grand bien pour luy, de ſe donner pour toute ſa vie [156] au ſeruice des malades de l'Hoſpital, où il eſtoit pour lors; il y conſent volontiers, & demeure dans vne ferme eſperance qu'il gueriroit, nonobſtant vne apoſtume qu'il auoit dans l'eſtomac, qui luy cauſoit vn hocquet, qui ne preſageoit qu'vne mort prompte & aſſeurée. En effet on luy donna l'Etreme-onction, iugeant qu'il alloit bien toſt mourir: Dieu neantmoins le deliura de ce premier danger, en peu de temps; mais pour le ſecond, on luy declara qu'il n'y auoit aucuns remedes humains à faire, & qu'il falloit auoir recours à Dieu, qui ſeul le pouuoit guerir. Car il auoit perdu l'vſage, & le ſentiment d'vne iambe depuis ſix mois; en ſorte qu'il ne ſentoit ny les coups dont il la frappoit, ny les inciſions qu'il y [157] faiſoit, en ſe panſant ſoy-meſme, non plus que ſi elle euſt eſté morte. Se voyant en cét eſtat, ſans rien diminuer de ſa confiance, il prend reſolution d'aller à ſainte Anne du petit Cap, à ſix lieuës de Quebec, pour y faire vne neufuaine, & obtenir par l'interceſſion de cette gloriéuſe Sainte, la ſanté qu'il eſperoit.

hands. He has since enjoyed better eyesight than before that occurrence.[7]

VI.

In the year 1667, on the 29th of June, Jean Pradere, aged 22 years, of the city and Archbishopric of Toulouse, a soldier in the Regiment of Carignan,—being afflicted with two infirmities, one of which was mortal, and the other incurable,—had an extraordinary feeling throughout one night; and heard a voice which said to him that, if it pleased God to give him his health, it would be a very good thing for him to devote himself for the rest of his life [156] to the service of the patients in the Hospital where he then was. He readily consented to this, and was left with a firm hope of recovery, despite an aposteme in his stomach that caused him to hiccough in a manner ominous of a prompt and sure death. Indeed, he was given Extreme unction, in the belief that he would die soon. Nevertheless, God delivered him in a short time from this first danger; but for the second he was told there were no human remedies and he must have recourse to God, who alone could cure him. For he had, six months before, lost the use of, and all sensation in, one leg, so that he felt neither the blows he struck it, nor cuts which he [157] made in it when dressing it himself, any more than if it had been dead. Seeing himself in that condition, without losing any of his trust he determined to go to saint Anne's at petit Cap, six leagues from Quebec, and there perform a novena, and recover his hoped-for health by the intercession of that glorious Saint. Accordingly he began his novena and his prayers, suffering great spiritual temptations and pains during

Il commence donc ſa neufuaine & ſes prieres, ſouffre de grandes tentations & peines d'eſprit, pendant les premiers iours, iuſques au cinquiéme, qui eſtoit la feſte des glorieux Apoſtres ſaint Pierre & ſaint Paul; auquel iour eſtant au pied de l'Autel de ſainte Anne, il ſentit en ſa iambe de tres-grandes douleurs, & notamment tous les coups dont il l'auoit frappée, pendant qu'elle eſtoit inſenſible; en ſuitte il ſe laiſſa aller comme à vn [158] doux ſommeil; dont reuenant à ſoy, il ſe ſentit plein d'vne extreme conſolation, & il apperceut ſur ſa iambe vne ſueur dont elle eſtoit trempée, & de là s'exhaloit vne odeur ſi ſuaue, qu'il n'auoit iamais rien ſenti de pareil. Auſſi-toſt aprés il voit ſa iambe ſans aucune humidité, & auſſi parfaitement reſtablie, que s'il n'y auoit iamais eu de mal. Il rend graces à Dieu, & à ſainte Anne, de la faueur qu'il venoit de receuoir par ſon interceſſion; il quitte ſes potences, & marche maintenant auec autant de facilité, qu'il ait iamais marché, non ſans l'admiration de ceux qui connoiſſoient ſon incommodité, & iugeoient qu'il eſtoit auſſi difficile de le guerir, que de reſuſciter vn mort; mais l'vn & l'autre eſt facile à Dieu à qui rien n'eſt impoſſible.

[159] Outre les merueilles que ie viens de rapporter, il y en a beaucoup d'autres, dont i'ay connoiſſance, & que ie touche ſeulement en general, diſant que grand nombre de perſonnes s'eſtant vouées à ſainte Anne, ont eſté ſecouruës miraculeuſement; les vnes ayant euité la mort, le Canot s'eſtant re[n]uerſé ſur eux; les autres ayans fait naufrage dans des Chalouppes, ceux-cy & ceux là ſe voyans reduits dans vn extreme peril de la vie; d'autres ont gueri

the first days, until the fifth,—which was the festival of the glorious Apostles, saint Peter and saint Paul,—when, as he was at the foot of saint Anne's Altar, he felt in his leg very severe pains, and especially all the blows he had struck it during its insensibility. Thereupon he sank, as it were, into a [158] sweet sleep; upon awaking therefrom, he felt extremely comfortable, and discovered a perspiration on his leg, bathing it and exhaling an odor so sweet that he had never smelt anything like it. Immediately afterward, he saw his leg entirely free from moisture, and as completely restored as if it had never been affected. Rendering thanks to God and to saint Anne for the boon he had just received through the latter's intercession, he laid aside his crutches, and now walks as easily as ever—to the astonishment of those who knew his disease, and who deemed it as difficult to cure him as to revive a dead man. But both are easy for God, to whom nothing is impossible.

[159] Besides the marvels I have just related, there are numerous others known to me, to which I merely allude in general. I can say that many persons, on dedicating themselves to saint Anne, have been miraculously succored,—some escaping death when their Canoe was overturned upon them, others being wrecked in Shallops, in both cases finding themselves confronted by imminent peril of death. Still others have been cured of divers diseases, in which human remedies were powerless. Women with child have experienced extraordinary succor in dangerous deliveries; and children afflicted with grievous ruptures have been cured. Many find in that place relief in

de diuerſes maladies, où les remedes humains eſtoient impuiſſants. Les femmes enceintes ont experimenté des ſecours extraordinaires dans des couches dangereuſes; les enfans affligez de faſcheuſes deſcentes, ont eſté gueris. Pluſieurs trouuent en ce lieu ſoulagement en leurs infirmitez, y reclamant ſainte Anne auec deuotion [160] & confiance. Ce qui me paroiſt neantmoins de plus conſiderable parmy toutes ces faueurs, ce ſont les graces tres puiſſantes que Dieu a donnés par l'interceſſion de cette ſainte, à pluſieurs pecheurs pour leur conuerſion à vne meilleure vie. Ayant depuis cinq ou ſix ans fait les fonctions curiales en cette Egliſe, i'en ay connu pluſieurs à qui ce bonheur eſt arriué; Mais ces faueurs ſe paſſans entre Dieu & l'ame au ſecret du cœur, elles ne ſe connoiſtront bien que dans l'eternité.

De ſi heureux commencements nous font eſperer, que Dieu par l'interceſſion de ſainte Anne, comblera en ce ſaint lieu de mille benedictions, tout ce nouueau païs. Plaiſe à ſa bonté que nos pechez n'en arreſtent pas le cours.

FIN.

their infirmities, when they invoke saint Anne's assistance devoutly [160] and trustfully. But what seems to me most noteworthy among all these favors is the very efficient grace that God has given, through this saint's intercession, to many sinners for their conversion to a better life. Having for five or six years discharged the vicarial functions in that Church, I have known many whom this good fortune befell; but, as such favors pass between God and the soul in the secrecy of the breast, they will only be made known in eternity.

Such happy beginnings make us hope that God will, through saint Anne's intercession, crown with a thousand blessings, on this sacred spot, all this new country. May it please his goodness not to let our sins arrest their course.

END.

Lettre de la Reverende Mere Svperievre des Religieuſes Hoſpitalieres de Kebec en la Nouuelle France. Du 20. Octobre 1667.

Letter from the Reverend Mother Superior of the Hospital Nuns of Kebec in New France. October 20, 1667.

[3] Lettre de la Reverende Mere Superieure des Religieuſes Hoſpitalieres de Kebec en la Nouuelle France. Du 20 Octobre 1667.

*A Monſieur * * * Bourgeois de Paris.*

MONSIEVR,

Noſtre Seigneur ſoit la recompenſe eternelle de toutes vos charitez. Les premiers vaiſſeaux ne nous ayant point apporté de vos nouuelles, nous en eſtions toutes fort [4] en peine; nous ne ſçauions à quoy attribuer ce ſilence, veu que perſonne ne nous mandoit qu'il pût eſtre cauſé par l'accident que nous craignons le plus, mais par la grace de Dieu, les derniers vaiſſeaux nous ont tiré d'inquietude: Nous auons receu vos Lettres auec vne joye d'autant plus grande que nous les ſouhaittiõs depuis long-temps; Nous auons auſſi receu les effets continuels de voſtre Charité; Ie vous en rend mil actions de graces en mon particulier, & par ma plume mes chers Sœurs & nos pauures malades vous en remercient tres-humblement, il ne tiendra ny à eux ny à nous que vous ne ſoyez bien haut dans le Ciel. Si nous pouuions vous témoigner noſtre gratitude par quelque autre moyen plus efficace que nos prieres, nous ne perdrions point d'occaſion de vous la faire connoiſtre. Noſtre [5] Hoſpital a eſté durant toute cette année remply de malades à l'ordinaire, ſans ceux qui ſont ſuruenus extraordinairement, ie croy que s'il eſtoit plus grand, nous en aurions encore dauantage: Vous ſçauez,

[3] Letter from the Reverend Mother Superior of the Hospital Nuns of Kebec in New France. October 20, 1667.

*To Monsieur * * *, Citizen of Paris.*

MONSIEUR,

May Our Lord be the eternal reward for all your deeds of charity. When the first vessels failed to bring us word from you, we were all extremely [4] anxious. We knew not to what to attribute such silence, as no one had told us that it could have been caused by the misfortune we most feared; but, by the grace of God, the latest vessels relieved us of anxiety. We received your Letters with a joy all the greater from our having long expected them. We have also received the unfailing evidences of your Charity, for which I render you a thousand thanks for myself, while by my pen my dear Sisters and our poor patients thank you most humbly. It will be neither their fault nor ours if you have not a very high place in Heaven. If we could testify our gratitude to you by some other means more effective than our prayers, we would lose no opportunity to prove to you our thankfulness. Our [5] Hospital has been, during this entire year, full of regular patients, to say nothing of those who came unexpectedly and out of the usual course. I believe if it were larger we would have still more. You know, Monsieur, that we have a fund only for defray-

Monſieur, que nous n'auons du fond que pour défrayer vn fort petit nombre de Pauures, & nous en auons ordinairement cinq ou ſix fois plus; le Canada n'eſt plus comme il eſtoit, il ſe peuple beaucoup, & en meſme temps le nombre des malades s'augmente: Nous aurions beſoin d'vne plus grande maiſon: Car outre que nous n'auons point de place pour loger tant de perſonnes, nous ne pouuons les ſeruir comme nous deſirons. Le dernier nauire ſeul nous a fourny vingt-quatre hommes & ſeize filles malades, ſans ceux des autres vaiſſeaux qui eſtoiẽt dés-jà arriuez, & ceux du Païs qui [6] viennent tous les jours, nous les receuons tous du mieux que nous pouuons: mais nous ne ſerons point en eſtat d'augmenter noſtre baſtiment que nous n'ayons vn fond plus conſiderable pour nourrir les Pauures: Car à la reſerue des Charitez que vous nous procurez, nous n'en rereuons aucune; C'eſt de quoy i'ay ſouuent entretenu Monſieur l'Intendant, qui admire la perſeuerance de voſtre bonté pour cette maiſon; Nous ſommes tout à fait heureuſes de le poſſeder icy, le Roy ne pouuoit pas nous enuoyer vne perſonne plus capable, & qui eût plus d'affection pour noſtre Hoſpital: il eſt fort perſuadé auſſi bien que toutes les perſonnes de condition qui ſont en ce Païs, que c'eſt la choſe la plus vtile que l'on pouuoit faire en Canada, que d'y eſtablir vn lieu pour le ſoulagement des Pauures [7] malades, ils en font vne experience continuelle tant pour les ſoldats que pour toute autre ſorte de perſonnes, & quelquefois meſme des Officiers qui ne trouuent point ailleurs la commodité d'eſtre aſſiſtez dans leurs maladies, s'eſtiment bienheureux de rencontrer dans noſtre maiſon tous les ſecours qu'ils peuuent ſouhaiter; Car par la grace

ing the expenses of a very few Poor people, and we commonly have five or six times as many. Canada is no longer as it used to be: its population is greatly increasing, and meanwhile the number of patients grows. We really need a larger house; for, besides our lack of room to lodge so many people, we cannot serve them as we desire. The latest ship alone brought us twenty-four men and sixteen girls as patients,—in addition to those from the other vessels that had already arrived, and those from this Country itself, who [6] come daily. We receive them all as best we can, but we shall be unable to enlarge our building until we have a more ample fund for maintaining the Poor; for, except the Charitable offerings you obtain for us, we receive none. I have often talked on this subject with Monsieur the Intendant, who admires the perseverance with which you continue your benefactions toward this house. We are altogether fortunate in having him here; the King could not have sent us a more capable person or one more warmly interested in our Hospital. He is strongly persuaded, as are all persons of quality in this Country, that the most useful thing one could have done in Canada was to establish a place for the relief of Poor [7] sick people. They are constantly learning this by experience,—in the case both of the soldiers and of people of every other condition; and sometimes even in the case of the Officers who, not finding elsewhere facilities for attendance during their illness, count themselves fortunate to find in our house all the succor they could desire,—for, by the grace of Our Lord, we try not to refuse our services to any one. We witness results from this

de Noſtre Seigneur, nous tâchons de ne refuſer nos ſeruices à perſonne, nous en voyons des effets ſi peu attendus, au moins pour le ſalut des ames, que cela nous fait ambitionner de n'eſpargner ny nos biens ſi nous en auions, ny nos ſoins & nos trauaux pour le ſoulagement de tout le monde: il ne meurt ou ne ſort aucun de noſtre Hoſpital ſans donner des preuues d'vne veritable conuerſion; il eſt arriué dans le dernier vaiſſeau vn Huguenot malade, [8] qu'vn chacun tenoit pour le plus obſtiné du monde dans ſon erreur, cependant ſa maladie l'obligea de ſe faire apporter chez nous, où il ne fut pas trois jours ſans faire abjuration de ſon Hereſie; ſon mal s'augmentant, il demanda auec inſtance les derniers Sacremens, & aprés auoir receu le Saint Viatique, Monſieur du Douyt tres-digne Eccleſiaſtique du Seminaire de Monſeigneur noſtre Eueſque luy ayant dit qu'il falloit remercier Dieu des grandes miſericordes qu'il en auoit receu, il reſpondit, qu'il en auoit tant de reconnoiſſance qu'il n'en pouuoit contenir ſa joye, que c'étoit la Sainte Vierge qui luy auoit procuré la grace de ſe conuertir, parce que tout Huguenot qu'il eſtoit, il l'auoit toûjours honorée & eſtimée, & puis produiſit des actes de foy & d'amour auec vn [9] zele & vne ferueur ſi extraordinaire, que cela a fait juger qu'il y auoit quelque choſe de bien particulier dans cette Conuerſion, il mourut deux jours aprés dans les ſentimens d'vn veritable penitent: il ſe paſſe bien des choſes conſiderables dans noſtre pauure maiſon qui feroient de gros volumes: mais il ſuffit qu'elles ſoient eſcrittes dans le Liure de Vie. Nous jouïſſons preſentement d'vne paix entiere auec les Iroquois, Dieu reſeruoit l'accompliſſement de cette grande affaire au courage de Monſieur de Traçy, & de Monſieur le

course so little expected,—at least, in regard to the saving of souls,—that we feel an ambition to begrudge neither our goods, if we had any, nor our cares and labors, for the relief of every one. No one dies in our Hospital, or leaves it, without giving proofs of a genuine conversion. There arrived in the latest vessel a sick Huguenot, [8] whom all regarded as the most obstinate man on earth in his error. Nevertheless, his disease compelling him to have himself brought to our house, he had not passed three days there before he abjured his Heresy. His ailment increasing, he earnestly requested his last Sacraments; and, after receiving the Holy Viaticum, and being told by Monsieur du Douyt—a most worthy Ecclesiastic of the Seminary of Monseigneur our Bishop—that he ought to thank God for the great mercies which he had received at his hands, he replied that his gratitude was such that he could not contain his joy. He added that it was the Blessed Virgin who had procured him the grace of conversion, because, Huguenot though he was, he had ever honored and esteemed her. Then he offered prayers of faith and love, with a [9] zeal and fervor so extraordinary as to give rise to the opinion that there was something very singular in that Conversion. Two days later, he died with the feelings of a true penitent. Many remarkable things occur in our poor house, which would fill large volumes; but it suffices that they are written in the Book of Life. We enjoy at present perfect peace with the Iroquois, God having reserved the consummation of that great work for the courage of Monsieur de Tracy and Monsieur the Governor, who spared no pains to procure this blessing for the whole Country—for which we shall

Gouuerneur, qui n'ont rien eſpargné pour procurer ce bonheur à tout le Païs, nous leur en ſerons eternellement redeuables; C'eſt le moyen d'ouurir la porte de l'Euangile à toutes les Nations Superieures, vous en verrez les belles eſperances dans la Relation [10] qu'on enuoye en France, c'eſt pourquoy ie ne vous en entretiens pas, ie me contenteray de vous dire, que le Canada eſt tout à fait changé depuis que ces Meſſieurs y ſont. Nous autres qui l'auons veu dans les commencemens, ne le reconnoiſſons preſque plus. Ie continuë de vous enuoyer le memoire de nos plus preſſantes neceſſitez, ie vous prie de faire voſtre poſſible auprés des perſonnes charitables qui ſe ioignent auec vous pour nous ſecourir, afin que nous ayons tout ce que nous y demandons, & meſme plus ſi vous pouuez, parce que nous l'auons fait le plus court que nous auons pû, & puis toutes choſes nous manquent: ie vous recommande ſur tout de la toille ou des draps faits, & des ſeruiettes auec de la vaiſſelle. Vous voyez, Monſieur, auec quelle confiance ie vous découure [11] nos beſoins, mais Noſtre Seigneur vous ayant donné vn cœur de pere pour nous, nous agiſſons pareillement auec vous d'vne filiale cordialité, qui me fait dire que ie ſuis de tout mon cœur,

MONSIEVR,

Voſtre tres-humble & tres-obeïſſante ſeruante en Noſtre Seigneur, Sœur Marie de S. Bonauenture de Iesvs Superieure indigne.

De l'Hoſtel-Dieu de Kebec,
le 20. *Octobre* 1667.

[12] *Meſſievrs et Dames qui auront la bonté de faire quelques charitez & aumoſnes des Drogues & autres choſes*

be ever indebted to them. It furnishes the means of opening the door of the Gospel to all the Upper Nations. Our fair hopes in this matter you will see in the Relation [10] that is sent to France; therefore I do not speak of them to you, but will content myself with assuring you that Canada is utterly changed since the arrival of those Gentlemen; we who saw it in the beginning hardly know it any longer. I continue to send you the list of our more pressing needs, and beg you to do your utmost with the benevolent persons who join with you for our relief, in order that we may have all that we ask,—and even more, if you can effect that; because we have made the list as short as we could, and, moreover, we are in want of everything. Especially do I urge upon you our need of linen, of ready-made sheets and napkins, together with plates and dishes. You see, Monsieur, with what trust I reveal to you [11] our needs; but Our Lord having given you a father's heart for us, we likewise cherish toward you a filial cordiality which makes me style myself, with all my heart,

MONSIEUR,

Your very humble and obedient servant in Our Lord, Sister Marie de St. Bonaventure de JESUS, unworthy Superior.

Hostel-Dieu of Kebec,
October 20, 1667.

[12] *Gentlemen and Ladies kindly disposed to give, in the cause of charity, such Drugs and other articles as are specified in the following List, are requested to send them to the house of Monsieur Cramoisy, Printer in ordinary to the King, Citizen of Paris, residing in ruë St. Jacques;*

specifiées au Memoire cy-aprés eſcrit, ſont priez de les enuoyer chez Monſieur Cramoiſy Imprimeur ordinaire du Roy, Bourgeois de Paris, demeurant ruë S. Iacques, ou de l'en faire auertir, & il ne manquera de les enuoyer querir.

[13] MEMOIRE DE CE QVI EST NECESSAIRE POUR L'HOSPITAL DE KEBEC DE LA NOUUELLE FRANCE, POUR LEUR POUUOIR ESTRE ENUOYEZ AU MOIS DE FEURIER & MARS 1668. AU PLUS TARD.

SIX liures de Sené.
Trente liures de bonne Therebentine.
Quatre liures de Manne.
Quatre liures de Theriaque fine.
Vne liure de Canelle.
Vne liure de Giroffe.
Six liures de Poivre.
Vne liure de Poivre long.
Vne liure de Muſcade.
Onguent Martiatum.
Onguent Diuin.
Onguent Manus Dei.
Cire Blanche pour des Onguents.
Cire Iaune pour des Onguents.
Du Sucre.
De la Caſſonnade pour les compoſitions & les Sirops.
De la toille pour faire des Draps, des Chemiſes & Seruiettes, ou,
Du linge tout fait.
Vne douzaine d'Aſsiettes d'Eſtain.
[14] *Deux douzaines de Sauſsieres d'Eſtain.*
Six Douzaines de Cuillieres d'Eſtain.
Six Chopines d'Eſtain.

or to notify him of their gifts, and he will not fail to send for them.

[13] LIST OF ARTICLES NEEDED BY THE HOSPITAL AT KEBEC IN NEW FRANCE, AND TO BE SENT TO IT IN THE MONTHS OF FEBRUARY AND MARCH, 1668, AT THE LATEST.

SIX livres of Senna.
Thirty livres of good Turpentine.
Four livres of Manna.
Four livres of fine Theriac.
One livre of Cinnamon.
One livre of Cloves.
Six livres of Pepper.
One livre of long Pepper.
One livre of Nutmegs.
Ointment — Martiatum.
Ointment — Divinum.
Ointment — Manus Dei.[8]
White Wax for Ointments.
Yellow Wax for Ointments.
Sugar.
Coarse Sugar for mixtures and Syrups.
Linen for making Sheets, Shirts, and Napkins, or Linen all made up.
One dozen Tin Plates.
[14] *Two dozen Tin Sauce-dishes.*
Six Dozen Tin Spoons.
Six Tin Chopine measures.
White thread for sewing.
Two dozen Combs for the sick.
Six coarse horn Combs.
Two Reams of fine Paper.

Du fil blanc à coudre.
Deux douzaines de Peignes pour les malades.
Six Peignes de cornes pour démeſler.
Deux Rames de Papier fin.
Vne Rame de Papier broüillart.
Des Cierges pour l'Autel.
Six Bouquets de fleur pour l'Hyuer.
Deux Tableaux dorez.
Vn petit Repoſoir de bois doré pour expoſer le tres-ſaint Sacrement.
Six bons Couſteaux de Cuiſine.
De petites & grandes Lardoires.
Boettes de Confitures ſeiches pour les Pauures malades.
Deux peaux de Chien Marin.
Des cordes de boyaux pour vn Tour.
Des Chappelets.
Des Eſpingues pour les malades.
De la cire d'Eſpagne.
Des Plumes.
Vne Rame de Papier fin aſſez grand.
Des petits Liures de Deuotion.

One Ream of blotting Paper.
Tapers for the Altar.
Six Bouquets of flowers for Winter.
Two gilded Pictures.
A small gilded wooden Altar for displaying the most holy Sacrament.
Six good Kitchen Knives.
Small and large Larding-pins.
Boxes of dry Preserves for the Poor patients.
Two Sealskins.
Cat-gut cords for a Revolving-box.
Rosaries.
Pins for the patients.
Spanish wax.
Pens.
One Ream of moderately large fine Paper.
Small Books of Devotion.

CXXII—CXXIII

MISCELLANEOUS DOCUMENTS, 1668

CXXII.—Lettre du R. P. Jacques Bruyas. La mission de St. Francois Xavier chez les Iroquois; 21e. Janvier, 1668

CXXIII.—Journal des PP. Jésuites, Janvier–Juin, 1668

SOURCES: We follow the original MS. of Doc. CXXII., in the possession of C. F. Gunther, Chicago. In publishing the *Journal des Jésuites*, of which Doc. CXXIII. is the final installment, we have throughout followed the original MS. in the library of Laval University, Quebec.

Lettre du R. P. Jacques Bruyas.

de La mission de S^t^. Francois
Xauier chez les Iroquois ce
21^e^. Januier 1668

MON REUEREND PERE
PC.

Cest pour satisfaire au desir de uostre Reuerence, & pour l'obliger de prier dieu pour moy, que Je luy escript plustost que parsque iay des chofes considerables a luy dire: les relations du Canada ont deja tant parle des Iroquois, que tout ce que i'en pourray escrire a l'avenir, ne seront que de simples redites de ce qui a Esté Expliqué bien au long par nos peres qui les ont cognu deuant moy; neantmoins ces redites ne uous feront pas peutestre desagreables, et uous ferez bien aize d'estre confirmé de tout ce qu'ils ont dit par ma propre Experience; et dans cette penseé J'Enuoye un petit abregé de ce que Iay peu remarquer depuis le peu de temps que ie fuis icy, touchant les mœurs, le naturel, la maniere de uiure de Iroquois et le progrez de n^re^ religion dans ces terres Infidelles; Il n'eſt pas besoing de repeter icy ce que u^re^ R. ne peut Ignorer que les Iroquois ſont distingué en cinq nations, scauoir Tsonnontȣannehronons, oiogȣehronnons, onnontagehronnons, onneiȣteronnons, ganniegehronnons. ces deux derniers ſont nommé Inferieurs, pour les distinguer des trois autres que l'on appelle Iroquois ſuperieurs, tant

Letter from Reverend Father Jacques Bruyas.

From The mission of St. Francis Xavier among the Iroquois, this 21st of January, 1668.

MY REVEREND FATHER,
Pax Christi.

It is to satisfy your Reverence's desire, and to secure your prayers to God for me, that I write to you, rather than because I have anything important to say. The relations of Canada have already told so much about the Iroquois that all that I can write in the future will be only trite repetitions of what has Been Explained at length by our fathers who knew them before I did. Nevertheless, these repetitions will perhaps not be unpleasing to you, and you will be very glad to be confirmed, by my own Experience, in all that they have said; and with this idea I Send you a brief abstract of what I have been able to observe, in the short time that I have spent here, touching the customs, the character, and the way of living of the Iroquois, and the progress of our religion in these Infidel lands. It is unnecessary to repeat here, what your Reverence must Know, that the Iroquois are divided into five nations, namely, the Tsonnontwannehronons, oiogwehronnons, onnontagehronnons, onneiouteronnons, and ganniegehronnons. These last two are called Lower, to distinguish them from the other three, who are called upper Iroquois—both because they are less north-

parsqu'ils ſont moins ſeptentriõnaux, que parsqu'ils habitent des lieux fort montueux: mais ils ſont tous unis Ensemble et ont les mesmes Ennemys. nous auons une mission chez les Iroquois Inferieurs, Ie ne diray rien du succez de celle d'agniege, ou il y a deux Jeſuistes, la relation en Instruira v. R. Ie ſcay ſeulement qu'il y a Eut une grande moiſſon, et que dieu ſemble auoir uoulu estre glorifié d'auantage par ceux des Iroquois que l'on Iugeoit les plus éloignés de tenir nos mysteres: Je ne parleray que d'onneiõt eloigné de trante lieües de ganniége, et Je diray.

1°. qu'il eſt ſitué au 44e. degré d'eleuation, ſur une Eminence d ou l on pourroit decouurir bien du pays, si les bois qui L'Enuironnent estoient desertés: Il n'y a point de riuiere n'y de lac qu'a cinq lieües du bourg, ou il y a un lac long de 12 lieues et large de deux, lequel fournit du poiſſon a presque tous les Iroquois. ce lieu eſt assez agreable quoyqu'il ny ayt rien de tout ce qui fait la beaute de nos maisons de campagnes; si l'on prenoit la peine d'y planter des uignes et des arbres, ils produiroient aussi bien qu'en France, mais le ſauuage ayme trop a courir pour l'obliger a les cultiuer; on y uoit neantmoins des pommiers, pruniers, chastagniers, noyers, mais tous ces fruits ſont peu considerables et n'ont pas le gout de ceux de France, ſinon les noix et les chastagnes que Je ne trouue nullement differentes des noſtres pour le gout: Il y a aussi des uignes qui portent des raisins assez bons Et dont nos peres ont faict autrefois du uin pour la messe. Je crois que ſi on les tailloit deux ans de ſuitte les raisins ſeroient auſſi bons que ceux de France. Les mures et les fraizes ſont en

erly, and because they inhabit very hilly districts; but they are all United and have the same Enemies. We have a mission among the Lower Iroquois. I will say nothing of the success of that at agniege, where there are two Jesuits, since the relation will Inform your Reverence concerning it. I only know that there has Been a rich harvest there, and that it seems as if God has chosen to be most glorified by those of the Iroquois who were Regarded as most averse to believing our mysteries. I will only speak of onneiout, distant about thirty leagues from ganniége, and I will say:

1st, that it is situated on the 44th parallel of latitude, upon an Eminence, whence one could see a great deal of the country if the woods which Environ It were cleared away. There is no river or lake, except at five leagues' distance from the town, where there is a lake 12 leagues long and two wide, which furnishes fish to nearly all the Iroquois. This place is fairly pleasant, although it has none of the features which give beauty to our country homes. If one were to take the trouble to plant some vines and trees, they would yield as well as they do in France; but the savage is too fond of wandering to be made to cultivate them. Nevertheless, apple, plum, and chestnut trees are seen here; but all these fruits are of little importance, and do not have the same taste as those of France,—except the walnuts and chestnuts, which I find in no wise different in taste from our own. There are also vines, which bear tolerably good grapes, from which our fathers formerly made wine for the mass. I believe that, if they were pruned two years in succession, the grapes would be as good as those of France. The mulberries and

ſi grande abondance, que la terre En eſt toute couuerte, l on fait ſecher des unes et des autres pour en aſſaiſonner la ſagamité au deffaut du poiſſon. uoila tout ce qu'il y a de rare dans ce pays ceux qui L'habitent n'ont pas plus d'attraits, les onneiʊts ont eut iusques icy la reputation deſtre les plus cruels de tout les Iroquois, En effect Il n'ont Jamais parlé de paix que dépuis deux ans, et ce ſont eux qui ont toujours faict la guerre aux algonquins, et hurons; les deux tiers de ce bourc ſont composé de ces deux nations, qui ſont deuenuës Iroquoises d'humeur et d'Inclination. le naturel de onneiʊts eſt tout barbare, c'eſt a dire cruel, couuert, fourbe, et porté au ſang, et au Carnage: la Junesse eſt éſleuée et nourrie dans la guerre, et ne uoudroit Iamais la paix, ſi les ueillards qui ont quelque credit ſur elle, ne luy obligeoit, ſ'ils n'ont point d'Ennemis ils ſ'en font de nouueaux, et la paſſion de tuer les hommes eſt ſi grande, qu'ils ſont volontiers 300 Lieues et d'auantage pour Enleuer une cheuelure. quelle disposition a L'Eſeuangile qui ne nous parle que de paix, et dont L'Esprit n'eſt que douceur et que mansuetude. mais ils ont bien d'autres Empeschemens et de plus grands obstacles a la foy, pa[r]my plusieurs I'en ay remarqué trois qui preualent ſur tout les autres, et qui ſont communs a tous les Iroquois.

L'Iurognerie, le ſonge Et l'Jmpureté. Ils ne ſont Iurognes que dépuis qu'ils frequentent les françois et les holandois. ceux la ne peuuent pas leur fournir de L'Eau de uie tant a Cause des deffences de nos gouuerneurs, que de la guerre qu'ils nous ont faict Iusques icy, mais les flammans leurs En donnent autant qu'ils en peuuent porter. leur manie eſt ſi

strawberries are so abundant that the ground is all covered with Them; both are dried, in order to season the sagamité when there is no fish. I have named all that is rare in this country. Those who inhabit It are no more attractive. The onneiouts have hitherto had the reputation of being the most cruel of all the Iroquois, and, In fact, They have Never spoken of peace until within the last two years; it is they who have always made war against the algonquins and the hurons. Two-thirds of this village is composed of these two nations, who have become Iroquois in temper and Inclination. The nature of the onneiouts is altogether barbarous,—that is to say, cruel, secret, cunning, and inclined to blood and Carnage. The Youth are reared and nourished in war, and would Never choose peace if the old men, who have some influence over them, did not compel them to it. If they have no Enemies, they make these anew; and the passion for killing men is so great that they willingly go 300 Leagues and more to Remove one scalp. What disposition this is for The Gospel, which speaks only of peace, and whose Spirit is only sweetness and gentleness! But there are indeed other Hindrances and greater obstacles to the faith. Among many, I have noticed three which prevail over all the others, and which are common to all the Iroquois.

Drunkenness, dreams, And Impurity. They are Drunkards only since they have associated with the french and dutch. The former cannot furnish them Brandy,—on Account both of the prohibitions of our governors, and of the war which they have Hitherto waged against us,—but the flemish give them as much of It as they can carry. They have

grande pour auoir de cette funeste boiſſon, qu'ils ne pleignent pas de faire 200 lieues pour en Emporter trois ou quatre pots dans leur pays, et le mal eſt que quand ils ont beu, ſe ſont des demons. L'Eſté paſſé quatre onneiʊts s'entretuerent dans L'Iurognerie, ſans que c'eſt accident ayt rendu les autres plus sages. Il y a quelque temps qu'estant dans la chapelle, un Iurogne ſe preséntast a la porte, demendant ou estoit la robe noire, Ie la ueux tuer, disoit il, c'eſt un demon qui nous deffend d'auoir plusieurs femmes, mais comme il uit la porte fermeé il ſ'en retourna hurlant comme un poſſedé. ce n'eſt pas l'unique fois qu'ils m'ont cherché pour m'assomer, mais dieu m'a toujours conservé pour me donner comme I'espere une mort plus glorieuse apres que I'auray faict penitence de mes peches pendent quelques années, quand ils ſ'Eniurent ſouuent a deſſein de tuer ceux a qui ils ueulent mal, et pour lors tout eſt pardonné, uous n'auez point d'autre satisfaction ſinon celle cy, que ueux tu que I'y faſſe, Ie n'auois point d'esprit, I'estois Iure, uoila comme ils payent la mort d'un homme, Il n'y a parmy Eux ny prison ny gibet, chascun vit a ſa fantaſie, et Ie m'estonne comme dans une ſi grande Impunité ils ne ſe coupent la gorge touts les Iours.

Le ſonge est un mal encor plus dangereux, comme il est le plus ancien, on a bien de la peine a le guerir, Ceſt la diuinité des ſauuages, pour laquelle ils n'ont pas moins de respect, que nous auons pour les choſes les plus ſainctes. tout ce quils ſongent doit estre accomply, a moins que de ſ'attirer la haine de tous les parens du ſongeur, et ſ'expoſer a ressentir les effects de leur colere. c'est ce qui met ſouuent en

such a mania to get possession of this baneful drink that they do not complain of going 200 leagues, to Bring three or four pots of it into their own country; and the worst is that, when they have drunk it, they are demons. Last Summer, four onneiouts were killed by their comrades, while Drunken; yet this accident did not make the others any wiser. Some time ago, while I was in the chapel, a Drunken man presented himself at the door, and asked where the black gown was. "I will kill him," said he; "he is a demon, who forbids us to have several wives;" but, when he saw the door closed, he went home, shouting like a madman. This is not the only time that they have sought to kill me; but God always preserved me,—to give me, as I hope, a more glorious death after I shall have done penance for my sins during some years. Although they often become Intoxicated with the intention of killing those to whom they bear ill will, yet all is then forgiven, and you have no other satisfaction than this: "What wouldst thou have me do? I had no sense; I was Drunk." Thus they atone for a man's death. There is among Them neither prison nor gibbet; each one lives according to his fancy; and I am surprised that, in so great Impunity, they are not Daily cutting each other's throats.

The dream is an evil still more dangerous. As it is the oldest, it is very hard to cure. It is the divinity of the savages, for which they have no less respect than we have for the most holy things. All that they dream must be carried out; otherwise, one draws upon himself the hatred of all the dreamer's relatives, and exposes himself to feel the effects of their anger. This is what often causes hardship to a

peine un pauure miſſionaire, qui ne peut pas ſ'aſſeurer un moment de ſa uie, mais ils en tirent cet auantange, quils ſont obligé deſtre ſur leur gardes et de uiure comme ſ'ils deuoient mourir tout les moments. ſi I'estois plus Intelligent de leur langue que Je ne ſuis, ie pourrois Informer V. R. plus au long de la nature de leur ſonge, ce ſera pour L'anneé ſuiuante, Ie me contanteray de luy Escrire celle cy, ce que Iay ueu et non pas ce que Iay Entendu.

Enfin L'Impureté triomphe ſi Inſolemment de tous nos ſauuages qu'ils ſe glorifient mesme d'un crime qui faict rougir les plus ſages. La poligamie Introduite depuis tant de ſciécles pa[r]my Eux eſt un des plus grands obstacles qu'ils ayent a la pureté du christianisme. quand on leur dit quil y a des hommes et mesmes des filles En France qui ne ſe marient Iamais cela leur paroit ſi Extrahordinaire, quils ont de la peine a le Croire, neantmoins dans une ſi grande et ſi uniuerselle corruption, Iay trouue un bon neophyte qui a depuis trois ans quil eſt marié conſerué la foy coniugale a la femme quoyqu'il n'en ayt aucun Enfant, Ie crois qu'il eſt L'unique. Il y a une auſſi grande facilité a rompre les mariages qu'a les faire, le mary quitte ſa femme et la femme ſon mary quant il luy plait. Ils gardent dans leur mariage la loy des Juifs, qui ſuscitabant ſemen fratris ſui, pour les autres degrez de parens Ils les obſeruent aſſez. cest a mon aduis le plus grand péché non ſeulement des Iroquois, mais de tous les ſauuages, et pour lequel Ie m'attend a ſoustenir de rudes Combats, Voila mon R. P. ce qui Empesche la foy de triompher en ce pays, ce ſont là ces trois grands Ennemis de Jesus Christ d'ont parle S[t]. Jean, concupicentia carnis, concupicentia oculorum

poor missionary, who cannot be sure of a moment of his life; but they derive this advantage from it, that they are obliged to be upon their guard, and to live as if they were to die at any moment. If I Understood more of their language than I do, I could Inform Your Reverence more at length of the nature of their dreams. This will be reserved for next year; I shall content myself, this year, with Writing to you, what I have seen, and not what I have Heard.

Finally, Impurity triumphs so Insolently among all our savages, that they even glory in a crime which makes the more modest blush. Polygamy, Introduced among Them so many centuries ago, is one of the greatest obstacles in their way to christian purity. When they are told that there are men, and even women, In France who Never marry, it appears so Extraordinary to them that they can hardly Believe it. Nevertheless, in so great and universal corruption, I have found one good neophyte, who has, during the three years since he was married, kept his conjugal faith to his wife, although he has not had any Children. I believe that he is The only one. There is as great ease in breaking marriages as in making them,—the husband leaving his wife, and the wife her husband, at pleasure. They observe in their marriages the law of the Jews, who *suscitabant semen fratris sui.* As to other degrees of relationship, They observe them fairly well. This is, in my opinion, the greatest sin, not only of the Iroquois, but of all the savages, and the one on account of which I am expecting to sustain some severe Battles. You can see, my Reverend Father, what Prevents the faith from triumphing in this country; it is these three great Enemies

et ſuperbia uitæ. le demon eſt L'ouurier du ſonge, L'Iurognerie peut paſſer pour le monde; car c'est estre braue que de ſ'enIure parmis Eux, Et les desordres de L'Impureté n'Expriment ils pas parfaictement le troisiesme Ennemis de l'homme. Je n'ay pas remarqué d'autres uices dans nos Iroquois, Ils ne ſcauent ce que c'est que de Iurer, Iamais Ie ne les ay ueu mettre en collere, mesme En des occasions ou nos francois auroient faict cent ſerments. leur uie pourroit Estre assez Innocente, ſ'ils Estoient chrestiens comme ils ne uiuent que du Jour a la Journeé, ils ne ſouhaittent pas beaucoup, et tout leur desir ſe termine a auoir de quoy manger. c'eſt la le ſouuerain bonheur du ſauuage quand il a de la uiande fraiche, il ſ'estime le plus hureux du monde, et les femmes ne font presque autre choſe tout L'hyuer que d'aller prendre la chair des cerfs ou des aurignaux que les hommes ont tué quelquefois a Cinquante lieues du bourc. on me demande ſouuent ſi lon mange dans le paradis de l'aurignac et de L'ours &c Et Je leur Respond que ſils ont Enuie d'en manger, leurs desirs ſeront ſatisfaict. cette reponce me ſert En beaucoups d'autres rancontres, ou ils font des demandes Impertinentes, comme celuy qui vouloit ſcauoir ſi on alloit a la guerre dans le Ciel, ſi L'on y tuoit des hommes, et ſi on y Enleuoit des cheuelures: ſans cela disoit ils Je ne croiray point. Jl fut Content quand on luy dit, ſi tu ueux aller En guerre tu iras et l't'accordera tout ce que tu ſouhaiteras. Jugez par là de l'Esprit des ſauuages, pour moy Je les compare a nos paisans de France, et Je ne crois pas qu'ils ſoient plus ſpirituels, ſi non quelques uns qui en uerité me ſurprennent par leurs réponces.

of Jesus Christ, of whom St. John speaks — *concupicentia carnis, concupicentia oculorum, et superbia vitæ.* The demon is The creator of the dream; Drunkenness may pass for the world, for among these People to be Drunk is to be valiant; And do not the disorders arising from Impurity Express perfectly the third Enemy of mankind? I have not observed any other vices in our Iroquois. They do not know what Cursing is. I have Never seen them become angry, even On occasions when our frenchmen would have uttered a hundred oaths. Their lives might Be Innocent enough if they Were christians. As they only live from Day to Day, they do not desire much; and all their wishes end in having something to eat. It is a savage's supreme good to have fresh meat; he then considers himself the happiest person in the world; and the women do hardly anything else, all The winter, but go and get the flesh of the deer or of the moose that the men have killed, sometimes Fifty leagues away from the village. I am often asked if they eat the meat of moose, bear, etc. in paradise; And I Answer them that, if they Desire to eat it, their desires will be satisfied. This answer serves me in many other instances, when they ask Impertinent questions, as did one who wished to know if they went to war in Heaven, if they killed men there, if they Took off their scalps. "Without these things," said he, "I will not believe." He was Satisfied when he was told, "If thou wishest to go To war, thou wilt go; and God will grant thee all that thou shalt wish." Judge from this of the Minds of the savages. For my part, I compare them to our peasants in France, and I do not think that they are

Il eſt temps de dire a V. R. Les progrez de n^re religion dans ce pays: Elle peut Juger qu'ils ſont tres petis, nonſeulement parsque Jay deia Escrit des oppoſi[ti]ons que les Iroquois ont a L'Euangile. mais Encor par la foiblesse de ce luy qui le leurs anonce. que peut faire un homme qui n'entend pas leur langue, et qui n'est pas Entendu quand Il parle? uerè Ex ore Infantium perfecit laudem. Je ne fais Encor que begayer, neantmoins Iay baptiſé depuis quatre mois 60 perſonnes, parmis lesquelles, il ny a que quatre adultes, baptiſé in periculo mortis, tout le reſte ſont de petis Enfans, partie hurons, dont les parens ſont deja chrestiens dépuis longtemps, Et partie Iroquois. la chapelle que l'on ma bastie Eſt d'autant frequanté que Je pourrois le desirer, et la constance a uenir prier Dieu eſt admirable: Jl Eſt uray que de tous ceux que Jay baptisé, Jl ny En a point qui ſoient marié, comme ils rompent ſi aisement leur mariages, Je demande une plus longue Epreuue d'Eux que des autres. I'espere d'auoir dans trois mois un autre pere auec moy lecquel Entend parfaictement la langue, et fera plus dans une ſemaine que Je n'ay faict dans ſix mois, d'ailleurs Dieu peutestre humiliera nos onneiʊts, qui Jusques icy ont toujours esté dans la proſperité et dans l'abondance. La Campagne de m^r. de tracy chez leur uoisin n'a pas peu ſeruy a leur conuerſion, cest ce que Je demande tous les Iours a n^re Seigneur par le moyen de S^t. xauier, a qui Iay dedié ma chapelle, Et dont cette miſſion portera de nom d'oresnauant. Je n'espere pas auſſi un petit ſecours des Enfans que Jay baptisé les quels ſont mort apres le baptesme, mais ſur tout Iay grande Confiance aux prieres dune bonne chrestienne morte

more intelligent,—except some, who in truth surprise me by their answers.

It is time to tell Your Reverence The progress of our religion in this country. You can Judge that it is very slight,—not only because I have already Written about the opposition the Iroquois feel toward The Gospel, but Still more on account of the weakness of him who announces it to them. What can a man do who does not understand their language, and who is not Understood when He speaks? *Verè, Ex ore Infantium perfecit laudem.* As Yet, I do nothing but stammer; nevertheless, in four months I have baptized 60 persons, among whom there are only four adults, baptized *in periculo mortis;* all the rest are little Children,—partly huron, whose parents have been christians for a long time, And partly Iroquois. The chapel that was built for me Is frequented as much as I could desire; and their constancy in coming to pray to God is admirable. It Is true that, of all those whom I have baptized, none are married; as they break their marriage bonds so easily, I ask a longer Probation from These than from the others. I hope to have with me, in three months, another father who Understands the language perfectly, and will do more in a week than I have done in six months; and besides, God will perhaps humiliate our onneiouts, who, up To the present, have always lived in prosperity and abundance. The Campaign of monsieur de tracy among their neighbors has aided not a little in their conversion. It is this that I ask from our Lord every Day, through St. xavier, to whom I have dedicated my chapel, And whose name this mission will hereafter bear, I hope also for no little aid from the Children whom I have

depuis quatre mois, auec toutes les marques dune ame predestineé, cette pauure femme Estoit malade il y a longtem dune fiebure lante qui auoit faict de ſon corps une ſquelette, Et un cadaure animé: ayant oüir parler a ſa niepce de la priere et du bonheur des fidelles, elle m'Inuitaſt a l'aller uoir pour L'Instruire plus amplement de ces uerités, ceſt ce que Ie fis pendant un mois Entier, apres le quel uoyant que ſa fiebure augmentoit Je la baptiſay auec une Ioye tres ſenſible de ſon ame, depuis ſon baptesme Je n'ay point manqué de la uiſiter Et de la faire prier dieu Iusques au Jour de la feſte des Saincts, au quel Je m'apperçu que dieu la uouloit déliurer des miſeres quelle ſouffroit: Elle commança des le ſoir du Jour a perdre la parole, mais elle ne perdit pas L'amour qu'elle auoit pour la priere. Elle prioit des yeux Et des mains, ne pouuant plus le faire de la langue Enfin le Jour des morts ſur le tard, Je retournay dans ſa cabanne, et Je trouuay que Dieu luy auoit rendu la parole, Je me ſeruis de ce moment pour luy faire faire les actes ordinaires En cette rencontre apres les quels elle demeura quelque temps ſans dire mot, a Cauſe des grandes douleurs qu'elle ſouffroit; mais ayant tiré mon crucifix et luy ayant dit agathe uoyla celuy qui eſt mort pour te donner la uie, l'ayme tu pas, ueux tu Encore l'offancer, elle fit un dernier effort pour me dire distinctement, non Jamais plus de pechés Je t'ayme Jesus Et Je t'aymeray toute ma uie, Et faisant ſigne de la bouche, car elle n'auoit pas l'usage des mains. d'approcher mon crucifix de ſa bouche elle le baisa auec tant de deuotion, que J'eu bien de la peine à ne pas donner quelques larmes a la ueue d un ſpectacle ſi tendre, et tout Enſemble ſi

baptized, who died after baptism. But, above all, I have great Confidence in the prayers of a good christian woman who died four months ago, with all the signs of a predestined soul. This poor woman Was sick for a long time with a slow fever, which had made her body a skeleton And an animated corpse. Having heard her niece speak about the prayers, and the happiness of believers, she Invited me to visit her, to Instruct Her more fully in these truths. I did so during an Entire month; after which, seeing that her fever increased, I baptized her, with a Joy deeply felt in her soul. After her baptism, I did not fail to visit her, And to make her pray to God, Up to the Day of the feast of the Saints,—when I perceived that God chose to deliver her from the miseries she was enduring. She began from the evening of that Day to lose her speech, but she did not lose her love for prayer. She prayed with her eyes And hands, not being able longer to do so with her tongue. Finally, on the Day of the dead, about evening, I returned to her cabin, and found that God had restored to her her speech. I availed myself of this moment to have her perform the acts usual On such occasions, after which she remained for some time in silence, on Account of the great pain that she was suffering. But I drew out my crucifix, and said to her, " Agatha, behold him who has died to give thee life; dost thou not love him? Dost thou wish Again to offend him?" She made one last effort to say to me, distinctly, " Never more any sin; I love thee, Jesus, And I shall love thee all my life;" And, making a sign with her lips, for she could not use her hands, to hold my crucifix to her lips, she kissed it,—with so much devotion, that I had difficulty in

nouueaux dans une personne nourrie dans l'Idolatrie et dans l'Ignorance de nos mysteres. c'eſt ainsy qu'elle a continué de faire Iusqu'au dernier ſoûpir, qu'elle a rendu Entre les bras de Jesus mourant en croix et pour elle et pour nous. uoila comme dieu detrempe les amertumes de ma ſolitude, et comme il adoucit toutes les difficultez qui ſe rencontrent dans la uie ap^lique^. I'aduoue que cette ſeule uictoire ſur le demon m'a donné un grand courage, et un grand desir de mieux trauailler que Ie n'ay faict. I'estimerois bien toutes mes peines a uenir de France recompenseés quand Je ne ferois rien aultre a l'auenir: ah mon cher Pere, que cette penseé eſt consolante, i'ay contribué au salut d'une ame? qu'elle eſt puissante pour nous animer a tout faire et tout ſouffrir pour ſauuer ce qui a tant cousté a Jesus christ? on m'escrit que le feu eſt dans le grand college, et que plusieurs pressent Instamment pour obtenir la mission du Canada: Iamais l'occasion ne fut plus belle pour ſatisfaire leur deſir, la porte eſt maintenant ouuerte chez, tous les Iroquois. les onnontagehronnons chez qui nos Peres ont deia demeuré uous descendent a Kebec pour les ramener dans leur païs; les deux autres nations ne tarderont pas a ſuiure leur Exemple; d'ailleurs Ie ſuis aſſeuré qu'il ny a pas assez d'ouuriers a Kebec pour En fournir a tous ces peuples, amoins qu'il nen ſoit uenu cette anneé de France, ce que Ie ne puis pas encore ſcauoir; et partant Il ne tiendra qu'à ces braues missionaires de nous uenir auplustoſt ſecourir, et n^re^ Zele pour le feu qui les conſume. mais ils aggreeront que Ie les Informe auparauant des dispoſitions que dieu demande a ceux qu'il appelle ſurtout a la mission des Iroquois, et que

restraining my tears at the sight of so moving a spectacle, and one so Entirely novel in a person reared in Idolatry, and in Ignorance of our mysteries. Thus she continued to act Until her last sigh, which she rendered up In the arms of Jesus, who died upon the cross both for her and for us. It is thus that God softens the bitterness of my solitude, and sweetens all the difficulties that are encountered in the apostolic life. I confess that this single victory over the demon has given me great courage, and a great desire to work better than I have done. I would certainly esteem all my trials in coming from France requited, if I accomplished nothing else in the future. Ah, my dear Father, how consoling is this thought, "I have contributed to the salvation of a soul!" How powerful it is to stimulate us to do all and to suffer all, in order to save what has cost Jesus Christ so much! Friends write to me that this fire has reached the great college, and that many ask Urgently to be assigned to Canada. Never was there a finer opportunity to satisfy their desires, for the gate is now open to all the Iroquois. The onnontagehronnons, with whom our Fathers have already lived, are going down to our people at Kebec, to take them back into their country; the two other nations will not delay to follow their Example. Moreover, I am assured that there are not enough workers at Kebec to supply all these peoples, unless some have come this year from France, which I cannot yet know; and therefore It will depend only upon these brave missionaries to come to our help as soon as possible, and upon our Zeal for the fire that consumes them. But they will receive it kindly if I Inform them beforehand of the disposition that God requires from

Ie leur dise qu'il faut estre prest a mourir tous les iours, et porter ſon ame Entre les mains tous les mommens de ſa uie. Il ny a point de feux a craindre tant que la paix durera, tout ce qui eſt apprehender, eſt d'estre aſſommé par quelque etourdi: mais I'ose dire que la uie que l'on meine Comp^e. des barbares Eſt un martyre continuel, et que les feux des Iroquois feroient plus doux que les peines que l'on Endure parmy Eux. Il faut f'attendre a uoir tous ſes ſens martyrisez tous les iours, la ueue par la fumeé des cabanes, i'en ay presq; perdu les yeux: L'ouye par leurs cris Importuns, et leurs uiſites assomantes: L'odorat par la puanteur qu'Exalent ſans cesse les cheueux huiles et graisseux des femmes et des hommes: le ſentiement par un froid aussi rude qu'a Kebec, et Enfin le goust par le manger fade et insipide des Sauuages, du quel il ſuffit de dire que le plus friand et le plus delicat ſeroit le rebut des chiens de France; ſi la ſagamité Est ſans aſſaiſonnement, elle eſt ſont [*sc.* ſans] gouſt. ſi elle eſt aſſaisonneé, ceſt une grande partie de l'anneé, auec du poiſſon pourri, et dont la ſeule odeur faict ſoüleuer le cœur dans les commencemens. voila comme les ſens ſont icy caressés; Je ne dis rien des mépris qu'il faut Endurer, des railleries frequentes ausquelles on s'Expose quand on parle mal, de la peine et du dégout qu'apporte l'Estude dune langue tres difficile ſur tout a des personnes auanceés en aage. Il y a bien de la difference a mediter la mission du canada a son oratoire et a se trouuer dans l'Exercice dun missionaire canadois.

Je ne dis pas cecy pour dégouter ceux a qui Dieu a inspiré la penseé pour cette uie penible et Laborieuse, Ie me persuade au contraire qu'ils ſeront plus

those whom he calls, above all, to the Iroquois mission; and if I tell them that they must be ready to die at any time, and to have their souls In their hands at any moment of their lives. No fires are to be feared so long as the peace continues; all that is to be apprehended is to be beaten to death by some hot-head. But I venture to say that the life which one leads in Company with these barbarians Is a continual martyrdom, and that the fires of the Iroquois would be easier to bear than the trials one Endures among Them. One must expect to have all his senses martyred daily: the sight, by the smoke of the cabins — I have almost lost my eyes from it; the hearing, by their Annoying yells and wearisome visits; the smell, by the stench that is incessantly Exhaled by the oiled and greased hair of both women and men; feeling, by a cold as severe as at Kebec; and, Finally, taste, by the unsavory and insipid food of the Savages, of which it is enough to say that the daintiest and most delicate of it would be refused by the dogs in France. If the sagamité Be without seasoning, it is without taste; if it be seasoned, this is done, a great part of the year, with rotten fish, the mere odor of which at first turns one's stomach. You can see how the senses are pampered here. I say nothing of the contempt that must be Endured; of the frequent raillery to which a person Exposes himself, when he speaks incorrectly; of the trouble and chagrin occasioned by the Study of a very difficult language,—above all, to persons advanced in age. There is a great difference between meditating upon the canada mission in one's oratory, and finding oneself Exercising the duties of a canadian missionary.

animez a en poursuiure l'execution, et qu'elle fournira une matiere nouuelle a leur Zele: et certe pourquoy perdroient ils courage en considerant que le plus chetif et le plus Inepte qui fut dans la prouince non ſeulement pour l'Esprit, mais Encore pour le corps, ne laisse pas de ſubsister parmi toutes ces difficultez, Je dis bien plus, et il est uray que ma santé n'a Jamais esté plus parfaicte, qu'elle eſt depuis mon arriueé a onneiʊt, et que Je suis tellement accoustumé a la uie Iroquoise, quelle m'eſt passeé comme en nature. Je trouue la ſagamité non ſeulement bonne, Elle m'eſt ſouuent delicieuſe que c'eſt une grace de ma uocation, & I'attribue a la bonté de dieu la facilité que Jay Euë a my accouſtumer des le premier Iour que I'en goustay: ſi dieu a faict cette grace a un ſi chetif personnage, pourquoy ne la fera il pas Encore a ceux qu'il appellera au mesme Employ, et a la mesme maniere de uie. mais la principale choſe que i'ay a leur dire, eſt qu'ils ne [doiuent] pas ſ'attendre de uoir des milliers d'Infidelles conuertis, comme dans la mission de la chine, du Tonquin &c. tous les Iroquois Enſemble ne ſont pas plus de 2000 hommes portans les armes, les ʊtaʊaKs, ou l'on ſ'est establi Il y a 2 ans ſont plus nombreux, dit on, Ie n'en ſcay rien d'asseuré: ſouuent on Employe une anneé a la conuersion de cinq ou ſix familles, et l'on ne croit pas d'auoir perdu ſon temps, pour moy Je m'applique particulierement a Instruire les Enfans, attendant d'eſtre plus ſcauant en la langue pour trauailler a l'Instruction des grands. mais quand on ne ſauueroit qu'une ame, ne faudroit il pas aller Jusques au bout du monde pour la chercher? Je conseille a tous les proselytes du canada de lire ſouuent

I do not say this to disgust those in whom God has inspired the purpose to undertake this painful and Laborious life. I persuade myself, on the contrary, that they will be more stimulated to endeavor to strive for its execution, and that it will furnish a new motive for their Zeal. And, truly, why should they lose courage, when they consider that the meanest and most Unfit man in the province, not only in Mind, but Also as to body, manages to exist amid all these difficulties? I say still more, and it is true, my health has Never been more perfect than it has been since my arrival at onneiout; and I am so accustomed to the Iroquois life, that it has become almost nature to me. I find the sagamité not only good, but It often tastes delicious to me, which is a grace of my vocation; and I attribute to the goodness of God the ease with which I accustomed myself to it from the first Day when I tasted it. If God has shown this grace to so mean a person, why will he not do Still more to those whom he shall call to the same Occupation and to the same manner of life? But the principal thing I have to say to them is that they need not expect to see thousands of Unbelievers converted, as in the missions of china, Tonquin, etc. All the Iroquois Together are not more than 2,000 men bearing arms. The Outawaks, among whom we established ourselves 2 years ago, are more numerous, it is said; I know nothing certain about them. Often a year is Occupied in the conversion of five or six families, and this is not considered a loss of time. For my part, I apply myself especially to the Instruction of the Children, waiting to become better acquainted with the language before working for the Instruction of the adults. But

la lettre du liure des Epistres de S^t^. Francois Xauier la [*blank space*] du deuzieme liure ou ſur tout de bien mediter la [*blank space*] du troiziesme liure qui peut ſeruir d'Instruction a tous ceux qui aspirent a la uie apostolique. V. R. et tous nos peres qui liront cecy, ſ'estonneront qu'un nouice et un Jeune missionaire comme moy ſe meſle de donner des aduis, qu'il ſeroit plus ſeant de laisser ecrire a ceux qui ont blanchy dans cette profession, mais Je n'ay escrit toutes ces choſes que pour contenter plusieurs de nos peres qui m'ont ſur tout recommandé de leur escrire naïuement la uerité, et de ne point déguiſer mes nouuelles: d'ailleurs Ie crois que V. R. aura la bonte de ne lire ma lettre qu'en particulier a mes amis, et qu'elle m'épargnera la honte que Je receurais, tout éloigné que ſuis, ſi on ſesoit encor precher au Refectoire, comme on a faict Il y a deux ans, on est Exemp de ſermons apres ſes estudes, et Iay assez Ennuyé nos Peres de uiue uoix, ſans que Je continuë a les Ennuyer par mes lettres.

Il faut que I'adiouste encore ce mot d'Edification: la niepce de cette bonne Iroquoiſe dont Iay parlé ne cedera pas a ſa Tante, Iay ſceu une choſe d'elle qui eſt d'autant plus admirable quelle eſt fort rare dans la corruption uniuerselle des Sauuages, Iamais elle n'a uiolé la foy coniugale a ſon mary, quoyque l'on l'aye ſouuent ſolliciteé du Contraire, et mesme qu'on luy aye osté quelque ſort pour la rendre ſterile, mais ni ſa ſterilité, ny toutes les menaces qu'on luy a faicte n'ont pû la detourner de ſon deuoir, Il y a longtemps quelle me presse de la baptiser, c'eſt une conscience ſi delicate, qu'elle n'ose rien faire ſa [*i.e.*, ſans] me demander auparauant ſ'il y a du mal, Et ſi dieu le

if one could save only one soul, should one not go Even to the end of the earth to seek it? I advise all the canada proselytes to read often the letter in the book of the Epistles of St. Francis Xavier, the [*blank space*] of the second book; or, above all, to meditate well upon the [*blank space*] of the third book, which may serve in the Instruction of all those who aspire to the apostolic life.[9] Your Reverence and all our fathers who shall read this will be surprised that a novice and Young missionary like me takes it upon himself to give advice, and will think that it would be more seemly to let those write who have grown hoary in this calling. But I have written all these things only to satisfy several of our fathers, who have requested me, above all things, to write them the plain truth, and not to disguise my story. Moreover, I trust that Your Reverence will have the goodness not to read my letter except in private to my friends; and that you will spare me the embarrassment that I would experience, far away as I am, if I were still made to preach in the Refectory, as I had to do two years ago. One is Exempt from sermons after one's studies; and I have Annoyed our Fathers enough with my voice, without continuing to Weary them with my letters.[10]

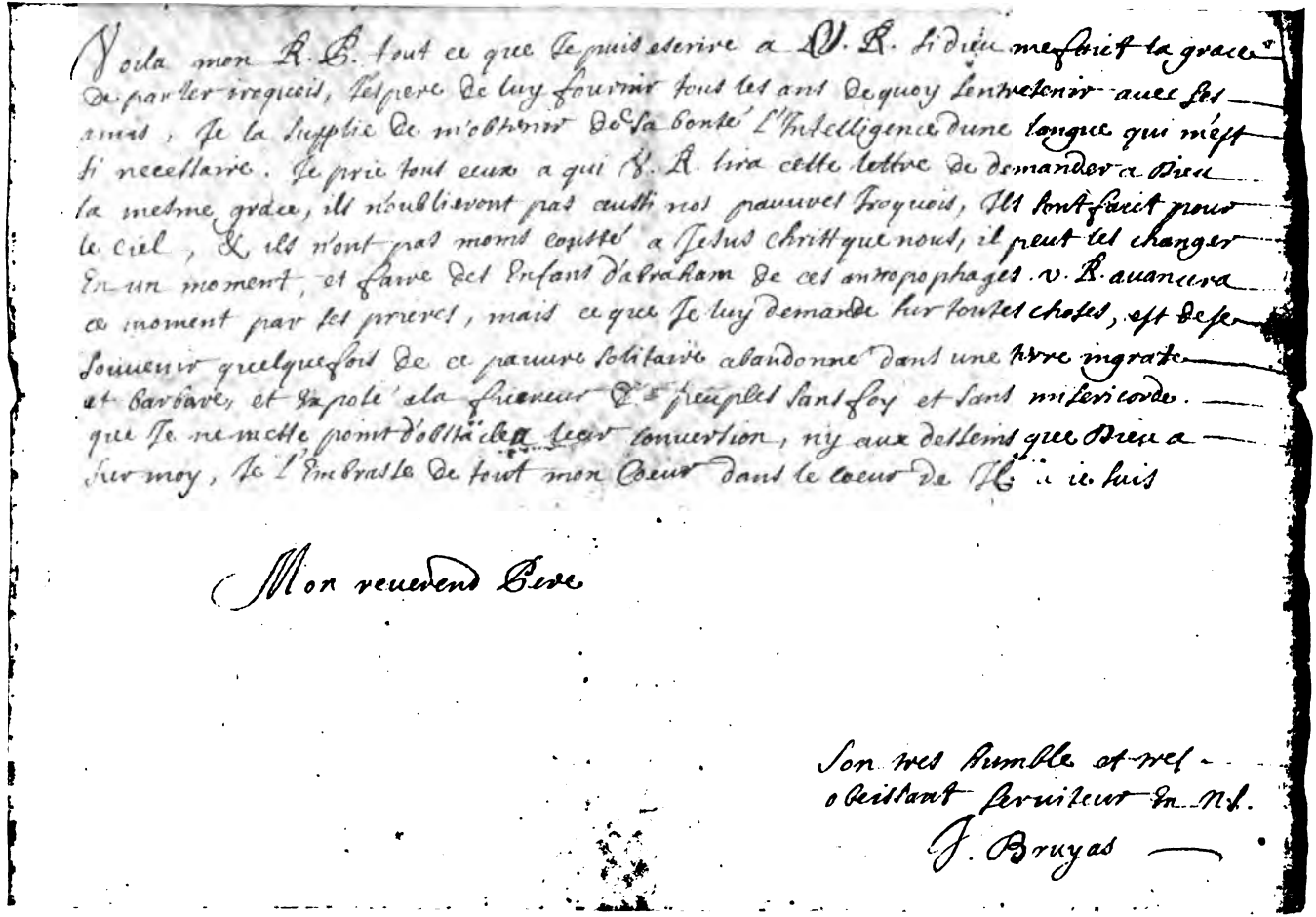
I must add also this Edifying word: the niece of that good Iroquois woman of whom I have spoken has proved herself in no wise inferior to her Aunt. I have learned something about her which is all the more admirable as it is so rare amid the universal corruption of the Savages. She has Never violated her conjugal faith to her husband, although she has been often solicited to do so, and has even been deprived of some charm, that she might be rendered barren;

deffend. celuy dont Iay parlé cydessus lequel a esté ſi fidelle a ſa femme, n'est pas onneiȣtronnon, mais il demeure a Ganniege. Voila mon R. P. tout ce que Ie puis escrire a V. R. ſi dieu me faict la grace de parler iroquois I'espere de luy fournir tous les ans de quoy ſentretenir auec ſes amis, Je la ſupplie de m'obtenir de ſa bonté l'Intelligence dune langue qui m'eſt ſi neceſſaire. Ie prie tous ceux a qui V. R. lira cette lettre de demander a Dieu la mesme grace, ils n'oublieront pas aussi nos pauures Iroquois, Ils ſont faict pour le ciel, & ils n'ont pas moins cousté a Jesus christ que nous, il peut les changer En un moment, et faire des Enfans d'abraham de ces antropophages. v. R. auancera ce moment par ſes prieres, mais ce que Ie luy demande ſur toutes choses, eſt de ſe ſouuenir quelquefois de ce pauure ſolitaire abandonne dans une terre ingrate et barbare, et Expoſé a la fuereur d[es] peuples ſans foy et ſans miſericorde. que Ie ne mette point d'obstacle a leur conuerſion, ny aux deſſeins que Dieu a ſur moy, Ie l'Embrasse de tout mon Cœur dans le cœur de JC. & ie ſuis

Mon reuerend Pere

ſon tres humble et tres obeissant ſeruiteur En N.S.

J. Bruyas.



Voila mon R. P. tout ce que ie puis escrire a V. R. si dieu me faict la grace de parler iroquois, ie espere de luy fournir tout les ans de quoy entretenir auec les amis ; ie la supplie de m'obtenir de sa bonté l'intelligence dune langue qui m'est si neccessaire. Ie prie tout ceux a qui V. R. lira cette lettre de demander a Dieu la mesme grace, ils n'oublieront pas aussi nos pauures Iroquois, ils sont faict pour le ciel, & ils n'ont pas moins coustté a Jesus christ que nous, il peut les changer En un moment, et faire des Enfant d'abraham de ces anthropophages. V. R. auancera ce moment par ses prieres, mais ce que ie luy demande sur toutes choses, est de se souuenir quelquefois de ce pauure solitaire abandonné dans une terre ingrate et barbare, et de la pole a la grieueur de ces peuples sans foy et sans misericorde. que ie ne mette point d'obstacle a leur conuersion, ny aux desseins que Dieu a sur moy, ie l'embrasse de tout mon Coeur dans le coeur de N. S. ie suis

Mon reuerend Pere

Son tres humble et tres obeissant seruiteur en N. S.

J. Bruyas

FACSIMILE OF HANDWRITING OF JACQUES BRUYAS, S.J.

[Selected from a letter written January 21, 1668. The original MS. is in the archives of St. Mary's College, Montreal.]



but neither her barrenness, nor all the threats that have been made against her, have been able to turn her from her duty. She asked me, a long time ago, to baptize her; hers is a conscience so tender that she ventures to do nothing without first asking me if there is any wrong in it, And if God forbids it. The one of whom I have spoken above, who was so faithful to his wife, is not an onneioutronnon, but he lives at Ganniege. This, my Reverend Father, is all that I can write to Your Reverence. If God grant me the grace to speak iroquois, I hope to furnish you every year with something with which to entertain yourself and your friends. I beg you to obtain for me from his goodness the Knowledge of a language which is so necessary to me. I pray all those to whom Your Reverence shall read this letter to ask God for the same grace. They will not forget also our poor Iroquois. These people are made for heaven, and are not less dear to Jesus Christ than we are. He can change them In a moment, and make Children of abraham from these cannibals; Your Reverence will hasten this moment by your prayers. But what I ask you above all things is to remember sometimes this poor solitary, abandoned in an ungrateful and barbarous land, and Exposed to the fury of peoples without faith and without mercy, that I may put no obstacle in the way of their conversion, or of the designs that God has for me. I Embrace you with all my Heart in the heart of Jesus Christ, and I am,

My reverend Father,

Your very humble and very obedient servant In Our Lord,

JACQUES BRUYAS.

Journal des Pères Jésuites, janvier à juin, 1668.

1668. IANUIER

LE 1er. Le P. de Beaulieu a preché dans nre Eglise, nimius in societatis nrae laudibus.

mr. Bourdon mort. Le 12. Monsr. Bourdon est mort, tres Chrestiennement.

FEURIER

piece representée. le 7. et 9. Le sage visionnaire est representé auec grand succez et satisfaction de tout le monde: elle a agrée la 2d. fois autant que la premiere.

Le 14. Les predicateurs des prieres de 40 heures ont esté Monsr. Pommier, Le P. de Carheil, et le P. Claude Pijart.

Le P. Dablon preche le caresme a la paroisse, comme il a fait l'Aduent.

Le 19. Ariuée du P. Iean Pierron d'Annié auec François Poisson et deux sauuages et une femme. il vient pour informer de tout, les esprits de ces peuples dans leur disposition ordinaire, nos Peres se portet. bien et instruisent paisiblement les peuples, ont baptisé vn nombre considerable d'enfans quelques adultes la plus part malades.

Journal of the Jesuit Fathers, January to June, 1668.

1668, JANUARY.

THE 1st. Father de Beaulieu preached in our Church, *nimius in societatis nostræ laudibus.*

The 12th. Monsieur Bourdon died a very Christian death. *Monsieur Bourdon, deceased.*

FEBRUARY.

The 7th and 9th. The play of *Le sage visionnaire* was performed with great success and to every one's satisfaction. It was as well received the 2nd time as the first. *Play presented.*

The 14th. The preachers during the 40 hours' devotion were Monsieur Pommier, Father de Carheil, and Father Claude Pijart.

Father Dablon preached during lent in the parish church, as he did during Advent.

The 19th. Arrival of Father Jean Pierron from Annié, with François Poisson, two savages, and one woman. He came to give information about everything. The minds of those people are in their usual disposition. Our Fathers are in good health, and teach the people in peace; they have baptized a large number of children, and some adults, most of whom were ill.

MARS.

Profession du P. pierron. Le 5. le P. Iean Pierron fait sa profession a la Messe de 7. heures; il a esté demandé l'aumosne aux communautés et a quelques particuliers des plus acomodez.

Examen du p. Iulien garnier sur tte. La thgie a 25. ans— Le 13. Le P. Iulien Garnier, qui n'a pas encore 25. ans vient d'estre examiné de toute la Theologie selon la coustume de la Compagnie. les 4. examinateurs ont esté les PP. Lalemant Pijart, dablon et Pierron.

Piece Latine. Le 21. M^re^. Pierson fait representer une petite latine sur la passion de nostre seigneur qui a bien reussy.

Le P. Gar. missionnaire. Le 22. Le P. garnier va en Mission a la Coste de lauson.

P. pierron a Beaupré. Le 22. Le P. Iean Pierron va en mission a la coste de Beaupré pour les festes de pasque.

AURIL.

P. Henry nouvel. le 2. Monsieur Petit arriue de Tadoussaç en esta^t^. party le vendredy auec des letres amples et de consolation du P. Henry Nouuel qui a passé l'hyuer en ces quartiers, ou il a eu enuiron 200. ames.

le 11. Charles Boquet ariue d'onneiʊt auec son hoste, aya^t^. laissé une trentaine d'onneiʊt de leur bande au dessus de Mon-real.

garnemens noyez. 4. personnes noyées icy autour depuis pasque vitæ perditæ.

Brevis terræ motus. Le 13. La terre a tremblé notablement sur

MARCH.

Father pierron pronounces his final vows.

The 5th. Father Jean Pierron pronounced his final vows at the 7 o'clock Mass. He went to ask alms from the communities, and from some of the private individuals who have the most means.

Examination of father Julien garnier in the whole of theology, at 25 years of age.

The 13th. Father Julien Garnier, who is not yet 25 years of age, has just been examined in the whole of Theology, according to the custom of the Society. The 4 examiners were Fathers Lalemant, Pijart, dablon, and Pierron.

Latin play.

The 21st. Master Pierson had a short latin play performed, on the passion of our Lord; it was successful.

Father Garnier a missionary.

The 22nd. Father garnier went on a Mission to the Coste de lauson.

Father pierron at Beaupré.

The 22nd. Father Jean Pierron went on a mission to the coste de Beaupré, for the easter festivals.

APRIL.

Father Henry nouvel.

The 2nd. Monsieur Petit arrived from Tadoussac, whence he had started on friday, with ample and comforting letters from Father Henry Nouvel, who passed the winter in that quarter, where he had about 200 souls under his care.

The 11th. Charles Boquet arrived from Onneiout with his host, having left about thirty Onneiout of their band above Mon-real.

Scamps drowned.

4 persons have been drowned in this vicinity since easter. *Vitæ perditæ.*

Brevis terræ motus.

The 13th. The earth trembled perceptibly,

les 8. heures du matin l'espace d'enuiron vn miserere.

*mort du s*r*. giffart.* Le 14. Mons*r*. giffart est mort, fort chrestiennement, assisté du P. de Carheil tout le temps de sa maladie.

Le 16. Il a esté enterré sur le lieu au pied de la croix de l'Eglise selon qu'il l'auoit desiré nous auons assisté 3. de nos Peres a ses obseques auec Monseig. l'Euesque Mons*r*. de Bernieres et Mons*r*. de Meseré l'officiant auec les seminaristes, &c.

Voiage a la prairie pour Les concessions. Le 21. Nous allons nous embarquer pour monter la hault, le P. Dablon, Caron, Charles Panie, et moy pour La Prairie de la Magdel. pour y conclure toutes les affaires et la maniere d'y donner les concessions.

P. Marquette aux ᵾtaᵾat. Le P. Marquette, deux hommes et un petit garçon pour y attendre l'occasion de monter aux ᵾtaᵾaK.

Le P. Iulien garnier et Charles Boquet, pour aller secourir le P. Bruyas a onneiᵾt.

MAY.

le 26. nous voila de retour de nostre voyage de Monréal. Le P. garnier est party des le 17. pour la mission des onneiᵾt. Tout commence bien a la prairie de la Magdelaine il y a plus de 40. concessions données.

IUIN.

Monseigneur l'Euesque est descendu a TadoussaK, pour donner la confirmation aux

about 8 o'clock in the morning, for about the space of a *miserere*.

Death of sieur giffart.

The 14th. Monsieur giffart died a most christian death; he was attended throughout his illness by Father de Carheil.

The 16th. He was buried on the spot at the foot of the Church cross, as he had desired. 3 of our Fathers attended his funeral, with Monseigneur the Bishop, Monsieur de Bernieres, and Monsieur de Meseré, who officiated with the seminarists, and others.

Voyage to la prairie for The concessions.

The 21st. We are going to embark to go up the river, namely: Father Dablon, Caron, Charles Panie, and myself, to la Prairie de la Magdelaine, there to conclude all affairs, and to decide as to the manner of granting the concessions;

Father Marquette to the Outawat.

Father Marquette, two men, and a young lad to await an opportunity of going to the Outawak country;

Father Julien garnier and Charles Boquet, to go and assist Father Bruyas at onneiout.

MAY.

The 26th. We have returned from our voyage to Monréal. Father garnier left, on the 17th, for the onneiout mission. Everything commences well at la prairie de la Magdelaine. Over 40 concessions have been granted.

JUNE.

Monseigneur the Bishop went down to Tadoussak to administer confirmation to the savages. The Father wrote me from [*blank*

sauuages. le P. m'escrit du [*blank space in MS.*] qu'il y a iusques a 400. asmes.

Le 21. Le P. Nicolas &c.

Remarque. Il manque icy Le reste de L'année 1668. celle de 1669 Et 1670 jusqu'au mois de novembre. La suite se trouve dans vn In folio separé, de La meme Ecriture que celle cy dessus; qui est du R. P. fr. Le mercier, Sup^r^ pour La 2^e^. fois.

space in MS.] that there are as many as 400 souls.

The 21st. Father Nicolas, etc.[11]

Remark.

The remainder of The year 1668, the whole of the year 1669, And the year 1670 up to the month of november, are missing. The continuation is contained in a separate folio, in The same Writing as the above, which is that of the Reverend Father françois Le mercier, then Superior for The 2nd time.

CXXIV

RELATION OF 1667-68

PARIS: SEBASTIEN MABRE-CRAMOISY, 1669

SOURCE: For the text, we follow a copy of the original Cramoisy, in Lenox Library; for the concluding letter of the Mother Superior, the British Museum copy.

We present herewith, chaps. i.-viii.; the remainder will appear in Volume LII.


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RELATION

DE CE QVI S'EST PASSE'
DE PLVS REMARQVABLE
AVX MISSIONS DES PERES
de la Compagnie de IESVS,
EN LA
NOVVELLE FRANCE,
aux années mil ſix cens ſoixante-ſept
& mil ſix cens ſoixante-huit.

Envoyée au R. P. ESTIENNE DECHAMPS
Provincial de la Province de France.



A PARIS,
Chez SEBASTIEN MABRE-CRAMOISY,
Imprimeur du Roy, ruë S. Iacques,
aux Cicognes.

M. DC. LXIX.
Avec Privilege de ſa Majeſté.

RELATION

OF WHAT OCCURRED

MOST REMARKABLE

IN THE MISSIONS OF THE FATHERS
of the Society of JESUS,
IN
NEW FRANCE,

in the years one thousand six hundred sixty-seven and one thousand six hundred sixty-eight.

Sent to Rev. Father ESTIENNE DECHAMPS,
Provincial of the Province of France.

PARIS,
SEBASTIEN MABRE-CRAMOISY,
Printer to the King, ruë St. Jacques,
at the Sign of the Storks.

M. DC. LXIX.
By Royal License.

Av Reverend Pere Eſtienne Dechamps, Provincial de la Compagnie de IESVS dans la Province de France.

MON REVEREND PERE,

Cette Relation ſera voir les fruits de la Paix, dont les cinq Nations Iroquoiſes furent obligées de nous rechercher l'année derniere, apres y avoir eſté contraintes par les troupes que ſa Majeſté nous avoit envoyées; qui ayant à leur teſte Monſieur de Tracy, auoient eſté porter la terreur & la deſolation dans ce qu'il y avoit de plus fier & de plus ſuperbe parmy nos ennemis. Nos Miſſions qui déslors y furent heureuſement commencées par ſon authorité, pour l'affermiſſement de la Paix, & pour le ſalut des ames; s'y ſont multipliées avec tant de bonheur, que nous y avons cinq Miſſions, dans toutes les Nations Iroquoiſes; où par la grace de Dieu, nous trouvons par tout des Chreſtiens, Hurons & Algonquins, pris autrefois en guerre, qui nous reclament, & qui reconnoiſſent la voix de ceux qui les ont baptiſez. Le Roy continuant ſes bontez ſur la Nouvelle France, y entretient toûjours des troupes, pour maintenir cette Paix; & la pluſpart de ceux qui devoient eſtre reformez, de ſoldats ſe ſont faits habitans ſur le Pays; en ſorte que les forces y ſont demeurées quaſi entieres, qui en peuplant la colonie, y donneront de nouveaux ſoldats tous faits pour le Pays, ſans aucune depenſe, ny pour la ſolde, ny pour leur entretien. Nous remercions V. R. du ſecours des Miſſionnaires qu'elle nous a envoyez; Nous vous en demandons encore de

To the Reverend Father Estienne Dechamps, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,

This Relation will present a view of the results of the Peace which the five Iroquois Nations were obliged to seek from us last year, after being constrained thereto by the troops which his Majesty had sent us, and which, with Monsieur de Tracy at their head, had carried terror and desolation into the tribe who had been the proudest and haughtiest among our enemies. Our Missions — which since then have been auspiciously begun there under his authority, for the strengthening of the Peace and the saving of souls — have multiplied with such success that we have five Missions, in all the Iroquois Nations; and there, by the grace of God, we find Christians everywhere, both Huron and Algonquin, taken formerly in war, who implore our aid, and recognise the voice of those who baptized them. The King, continuing his bounties toward New France, keeps troops there all the time, to maintain this Peace; and the greater part of those who were to be placed on half-pay have, from soldiers, become settlers in the Country. Thus the forces have remained here almost entire, — which, in peopling the colony, will give to it new soldiers, entirely adapted to the Country, without any expense for either pay or maintenance. We thank Your Reverence for the aid of the Missionaries whom you have sent us, and we ask you for still more, — the tribes of these regions being so scattered in all directions, to the distance

ſurcroit, les peuples de ces contrées eſtans tellement diſſipez de tous coſtez, à quatre & à cinq cents lieuës d'icy; que nous ſommes contrains de nous diſſiper auſſi nous-meſmes, pour aller porter par tout la lumiere de l'Evangile. Nous demandons pour cét effet le ſecours des prieres des gens de bien, qui liront cette Relation, & celles de V. R.

MON REVEREND PERE,

Voſtre tres-humble & tres-obeyſſant ſerviteur en N. S.

FRANÇOIS LE MERCIER.

of four and five hundred leagues from here, that we are obliged to scatter ourselves as well, in order to go and carry the light of the Gospel everywhere. To this end we ask the aid of the prayers of the good people who shall read this Relation, and of those of Your Reverence.

MY REVEREND FATHER,

Your very humble and very obedient servant in Our Lord,

FRANÇOIS LE MERCIER.

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[1] Relation de ce qvi s'eſt paſſé dans la Novvelle-France és années 1667. & 1668.

CHAPITRE I.

DES AVANTAGES QU'ON RETIRE DE LA PAIX FAITE AVEC LES IROQUOIS.

NOVS avons commencé depuis plus d'un an à joüir des fruits de la paix, & à gouſter les douceurs du repos que les armes de ſa Majeſté nous ont procuré par la ſoûmiſſion des Iroquois.

[2] Il fait beau voir à preſent preſque tous les rivages de noſtre Fleuve de S. Laurent habités de nouvelles colonies, qui vont s'eſtendant ſur plus de quatre-vingt-lieuës de païs le long des bords de cette grande Riviere, où l'on voit naître d'eſpace en eſpace de nouvelles Bourgades qui facilitent la navigation, la rendant & plus agreable par la veuë de quantité de maiſons, & plus commode par de frequens lieux de repos.

C'eſt ce qui cauſe un changement notable en ce païs par les accroiſſemens qui s'y ſont faits, plus grands, depuis qu'il a pleu au Roy d'y envoyer des troupes, qu'il n'en avoit receu dans tout le temps paſſé, & par l'eſtabliſſement de plus de trois cents familles [3] en aſſés peu de temps; les Mariages eſtans ſi frequens que depuis trois ans on en a fait quatre vingt-treize dans la ſeule Parroiſſe de Quebec.

La crainte des ennemis n'empêche plus nos Labou-

[1] Relation of what occurred in New France in the years 1667 and 1668.

CHAPTER I.

OF THE ADVANTAGES DERIVED FROM THE PEACE MADE WITH THE IROQUOIS.

WE began more than a year ago to enjoy the fruits of peace, and taste the sweets of repose, procured for us by the arms of his Majesty through the subjection of the Iroquois.

[2] It is pleasant to see now almost the entire extent of the shores of our River St. Lawrence settled by new colonies, which continue to spread over more than eighty leagues of territory along the shores of this great River, where new Hamlets are seen springing up here and there, which facilitate navigation — rendering it more agreeable by the sight of numerous houses, and more convenient by frequent resting-places.

This causes a notable change in the country, both through its increased extent — which has been greater since the King has been pleased to send hither troops, of which it had received none in the past — and through the settlement of more than three hundred families [3] in a comparatively short time; and Marriages are so frequent that, in the last three years, ninety-three have occurred in the Parish of Quebec alone.

reurs de faire reculer les foreſts, & de charger leurs terres de toutes ſortes de grains, dont elles ſe trouvent capables autant que celles de France, quand on leur donnera une ſemblable culture. Nos Chaſſeurs vont bien loin en toute aſſurance courir l'Orignal, avec un profit ſignalé qu'ils retirent de cette chaſſe. Les Sauvages nos alliés ne craignans plus d'eſtre ſurpris en chemin, nous viennent chercher de tous coſtés de cinq & ſix cents lieuës d'icy, ou pour reſtablir leurs commerces interrompus [4] par les guerres, ou pour en commencer de nouveaux, comme pretendent faire des peuples fort éloignés, qui n'avoient jamais paru icy, & qui ſont venus cét Eſté dernier pour ce ſujet.

Les Iroquois même, comme s'ils ceſſoient d'eſtre & Sauvages & Iroquois, rempliſſent quelques-unes de nos habitations, pendant une bonne partie de l'année, & font leur traite avec nos François, avec toute la privauté ſouhaitable, & ils feroient bien plus, & même ſe viendroient habituer parmy nous, ſi la guerre qu'ils ont avec une nation qu'on appelle les Loups, ne les empêchoit pas de venir en aſſurance chez nous.

Ces biens dureront autant que la paix, & celle-cy autant que les [5] Iroquois ſeront en crainte, dans laquelle il eſt important de les maintenir, ſi l'on veut pouſſer l'établiſſement des Colonies, qui ont pris de ſi heureux commencemens.

C'eſt à quoy travaille fortement Monſieur de Courcelle Gouverneur de tout ce pays, qui ayant ietté les premieres frayeurs dans les terres des ennemis par ſes marches ſi hardies, les y maintient par l'apprehenſion de quelque ſemblable deſaſtre, n'y ayant rien qu'ils

Fear of the enemy no longer prevents our Laborers from causing the forests to recede, and from sowing their fields with all sorts of grain, to which the soil is as well suited as is that of France, if it only receives similar cultivation. Our Hunters go to a great distance in perfect safety to hunt the Moose, a pursuit which brings them in extraordinary profit. The Savages, our allies, no longer fearing that they will be surprised on the road, come in quest of us from all directions, from a distance of five and six hundred leagues,—either to reëstablish their trade, interrupted [4] by the wars; or to open new commercial dealings, as some very remote tribes claim to do, who had never before made their appearance here, and who came last Summer for that purpose.

Even the Iroquois, as if they had ceased to be Savages and Iroquois, fill some of our settlements during a good part of the year, and carry on their traffic with our Frenchmen with all the familiarity that could be desired. They would do much more, and would even come and make themselves at home among us, if the war which they are carrying on with a tribe called the Loups did not prevent them from coming to us with safety.

These blessings will continue so long as peace continues, and the latter so long as the [5] Iroquois are kept in a state of fear,—in which it is important to keep them, if we wish to continue the planting of Colonies which have had such auspicious beginnings.

It is to effect this that Monsieur de Courcelle, Governor of all this region, is making strenuous exertions; for, having spread the first alarms in the enemy's territory by his bold marches, he maintains them therein by the fear of some similar disaster;

ne doivent craindre d'un courage égal au ſien, & dont ils ont eu des preuves ſi eſtonnantes.

Pendant qu'il conſerve les Iroquois en paix par l'apprehenſion de la guerre & par la conſervation des Forts de ſainte Anne & de ſaint Iean, dont la proximité [6] les retient dans la crainte & dans leur devoir,

Monſieur Talon Intendant pour le Roy n'a point ceſſé d'appliquer tous ſes ſoins pour le bien univerſel de ce païs, pour la culture des terres, pour les decouvertes des mines, pour les avantages des negoces & pour toutes les commodités qui peuvent ſervir à l'établiſſement & à l'agrãdiſſement de cette Colonie, deſorte que nous regreterions beaucoup plus ſon retour en France, ſi nous n'avions eu Monſieur de Boutrotie ſon ſucceſſeur. C'eſt tout ce que nous pouvons ſouhaiter d'avantageux pour bien reparer cette perte.

Ce ſont des obligations toutes nouvelles dont noſtre Canada eſt infiniment redevable à ſa Majeſté, qui par une bonté tout à fait Royale [7] a changé la face de ce pays, par ces puiſſans ſecours qu'il y a fait paſſer avec de ſi grandes depenſes: entre autres le Regiment de Carignan Salieres, dont bon nombre d'Officiers & plus de 400. Soldats ont groſſi la Colonie, s'eſtans faits habitans avec de tres avantageuſes conditions: car on a donné à chacun des Soldats cent francs, ou cinquante liures auec les vivres d'une année, à ſon choix: & cinquante eſcus au Sergent, ou cent francs avec les vivres d'une année, auſſi à ſon choix; ce qui eſt cauſe que fort peu retournent en France avec Monſieur de Salieres Colonel dudit Regiment; qui aprés avoir blanchi dans les armées de France, où il s'eſt fait aſſés connoiſtre, eſt venu

for there is nothing which they may not apprehend from a courage like his, of which they have had such astonishing proofs.

Meanwhile, he keeps the Iroquois at peace by the fear of war, and by the maintenance of the Forts of sainte Anne and saint Jean,—the proximity of which [6] retains them in a state of alarm, and in respectful attitude.

Monsieur Talon, Intendant for the King, has not ceased to exert every effort for the general good of this country, for the cultivation of its fields, the discovery of mines, the promotion of commerce, and for every advantage that can conduce to the establishment and enlargement of this Colony. Consequently, we would regret much more his return to France, if we did not have as his successor Monsieur Boutroue,[13] who is all that we could wish for to make good the loss.

These are favors of quite recent occurrence for which our Canada is under infinite obligations to his Majesty—who, with a kindness altogether Royal, [7] has changed the face of this country by means of that powerful succor which he has sent it at so great expense. Among other forces may be mentioned the Regiment of Carignan-Salieres, of which a good number of the Officers, and more than 400 Soldiers, have increased the Colony by becoming settlers, under very advantageous conditions. Each one of the Soldiers has been given a hundred francs, or fifty livres with rations for a year, at his choice; and each Sergeant fifty crowns, or a hundred francs with rations for a year, likewise at his choice. For that reason, very few are going back to France with Monsieur de Salieres, Colonel of the said Regiment,—

icy prendre part à la gloire de la reduction des [8] Iroquois, deſquels il en a emmené cinq de diverſes nations, même de celle d'Andaſtoé, pour les preſenter au Roy.

On commence auſſi à s'appliquer à nos Sauvages d'icy; car depuis quelques Conferences que Monſieur Talon a eües ſur les intentions du Roy, expliquées par les dépeſches receuës de Monſieur Colbert, en ce qui regarde l'education des Sauvages, & leur conformité à nos mœurs; Monſeigneur l'Eueſque de Petrée, & les Peres Ieſuites ont déja mis dans leurs Seminaires un nombre de petits garçons Sauvages, pour y eſtre élevés avec les enfans François: ce que Meſſieurs les Eccleſiaſtiques qui ſont au Mont-Royal ont auſſi pris reſolution de faire, comme encor Monſieur Talon, [9] qui eſt dans le deſſein de faire élever cinq petites filles dans le Seminaire des Meres Vrſulines.

Et parce qu'un païs ne peut pas ſe former entierement ſans l'aſſiſtance des Manufactures, nous voyons déja celle des ſoulliers, & des chapeaux commencées; celle des toilles & des cuirs projetées, & on attend que la multiplication qui ſe fait des moutons, produiſe ſuffiſament des laines, pour introduire celle des draps, & c'eſt ce que nous eſperons dans peu, puiſque les beſtiaux ſe peuplent icy abondamment, entr'autres les cheuaux, qui commencent à ſe diſtribuer dans tout le païs.

La Braſſerie que Monſieur Talon fait conſtruire, ne ſeruira pas peu auſſi pour la commodité publique, ſoit pour l'eſpargne des [10] boiſſons enyurantes, qui cauſent icy des grands deſordres, auſquels on pourra obuier par cette autre boiſſon qui eſt tres ſaine &

who, after growing gray in the armies of France, where he made himself very well known, came over here to take part in the glory of subjecting the [8] Iroquois. Of these savages he has taken with him five, of different tribes, and even from that of Andastoé, to present them to the King.

We have begun also to pay some attention to our Savages here; for since some Conferences that Monsieur Talon had concerning the King's intentions, which were explained by the despatches received from Monsieur Colbert, regarding the education of the Savages and their conformity to our customs, Monseigneur the Bishop of Petræa and the Jesuit Fathers have already placed a number of little Savage boys in their Seminaries, to be brought up there with the French children. This, too, the Gentlemen of the Clergy who are at Mont-Royal have resolved to do, as has also Monsieur Talon, [9] who intends to have five little girls brought up in the Seminary of the Ursuline Mothers.

Moreover since a country cannot be built up entirely without the help of Manufactures, we already see that of shoes and hats begun, and those of linen and leather planned; and it is expected that the steady increase in sheep will produce sufficient wool to introduce that of woolen goods. That is what we are hoping for in a little while, since animals are becoming abundant here, especially horses, which are beginning to spread throughout the entire country.

The Brewery which Monsieur Talon is having built will also contribute not a little to the public welfare, by causing a decrease in the use of [10] intoxicating drinks, which occasion great lawlessness here; that can be obviated by using this other drink,

non mal-faiſante; ſoit pour conſerver l'argent dans le païs, qui s'en divertit par l'achapt qu'on fait en France de tant de boiſſons; ſoit enfin pour conſumer le ſurabondant des bleds, qui ſe ſont trouvés quelquefois en telle quantité, que les Laboureurs n'en pouvoient avoir le debit.

Mais quoy que tout ce que nous avons dit, ſoit bien conſiderable pour faire paroître les fruits de la paix; c'eſt peu neanmoins en comparaiſon des avantages qu'elle donne pour la converſion de tous les Sauvages de ces contrées. C'eſt ce qu'on verra dans cette Relation par le reſtabliſſement des [11] Miſſions, dont la guerre avoit arreſté le cours: ſix Peres Ieſuites ſont épars dans toutes les Nations Iroquoiſes, & y ont déja reſtably quatre Egliſes conſiderables, & baptiſé plus de cent cinquante perſonnes, outre cinquante autres Iroquois preſque tous Adultes, qui ont eſté baptiſés à Quebec.

Quatre autres Ieſuites ſont à courir à plus de quatre cens lieuës d'icy dans les Miſſions des Outaoüacs, où ils ont préché l'Evangile à plus de vingt-cinq Nations differentes; & receu à l'Egliſe par le ſaint Bapteſme, plus de quatre-vingt perſonnes cette derniere année.

Deux autres Peres deſcendent à Tadouſſac, l'un pour y hiverner & cultiver cette Egliſe, qui s'eſt acrüe de quarante Neophytes, & [12] l'autre pour donner commencement à celle des Gaſpeſiens, qui ſe reüniſſent par la commodité que leur en donne la paix.

Mais parce que la moiſſon devient plus ample que iamais dans une ſi vaſte eſtenduë de païs, & parmy tant de Nations differentes, où il nous eſt permis d'aller maintenant; la Providence divine y a pourveu

which is very wholesome and not injurious. Moreover, it will keep in the country the money which is now sent out of it in the purchase of so much liquor in France. It will also promote the consumption of the superabundance of grain, which has sometimes been so great that the Laborers could not find a market for it.

But, although all this that we have said may be well worth consideration in giving a view of the fruits of the peace, it is yet little in comparison with the advantages afforded by it for the conversion of all the Savages in these regions. This may be seen in this Relation, in the reëstablishment of the [11] Missions whose progress had been interrupted by the war. Six Jesuit Fathers are dispersed through all the Iroquois Nations, and have already rebuilt there four considerable Churches; they have also baptized more than a hundred and fifty persons,—besides fifty other Iroquois, almost all Adults, who have been baptized at Quebec.

Four other Jesuits are engaged in the Missions of the Outaouacs, more than four hundred leagues from here; they have there preached the Gospel to more than twenty-five different Nations, and received into the Church by holy Baptism more than eighty persons during the past year.

Two other Fathers go down to Tadoussac,—one to pass the winter there, and build up that Church, which has gained an increase of forty Neophytes; and [12] the other to begin that of the Gaspesians, who are being reunited through the opportunity given them by the peace.

But, because the harvest is becoming more ample than ever in so vast an extent of territory, and among

d'une façon particuliere, parceque d'un coſté elle a augmenté le Seminaire de Monſeigneur l'Eveſque de Petrée eſtably à Quebec, de quelques Eccleſiaſtiques, partie du païs, partie venus de France, pour ſe joindre à ceux qui cultivent tant de Colonies differentes, avec un zele pareil à celuy qui les a fait mépriſer les douceurs de la France, pour ſe venir conſumer icy par des travaux inconcevables.

[13] Et d'un autre coſté cette meſme Providence nous a fourny un puiſſant renfort par la venuë de Monſieur l'Abbé de Queylus, avec pluſieurs Eccleſiaſtiques tirés du Seminaire de S. Sulpice, leſquels vont joindre à Mont-Royal ceux qui y ſont, & dont deux ont eſté enuoiés par Monſeigneur de Petrée cét Eſté dernier, à une peuplade des Iroquois d'Oïogoüen, qui ſe ſont placés depuis peu ſur les rives du Nort du grand Lac Ontario.

On ne peut eſperer de tant de braves Miſſionnaires que de tres-heureux ſuccés, deſquels ce païs ſera encor redevable au Roy, qui pouſſe avec bien plus d'ardeur l'agrandiſſement du Royaume de IESVS-CHRIST, que l'étenduë de ſes Eſtats. Et nous ne doutons point [14] que Dieu n'ait voulu adjoûter ce bon-heur à la gloire de noſtre grand Monarque, de ſe ſervir de luy & de ſes Armes, pour faire part de ſon pretieux ſang à tous les peuples de ce païs, & dont quatre cens Sauvages qui ont eſté baptiſés cette année, reſſentent déja les effets, ainſi qu'on va le déclarer plus en detail.

the many different Nations to whom we are now permitted to go, divine Providence has made especial provision to meet it. On the one hand, it has enlarged the Seminary of Monseigneur the Bishop of Petræa, established at Quebec, by the addition of several Ecclesiastics — partly from the country and partly from France. These have come to join those who are promoting so many different Colonies with a zeal equal to that which made them despise the luxuries of France, in order to come and spend themselves here in incredible labors.

[13] On the other hand, this same Providence has furnished us a strong reinforcement by the coming of Monsieur the Abbé de Queylus, with several of the Clergy drawn from the Seminary of St. Sulpice. They are going to Mont-Royal to join those now residing there, two from whose number were sent this last Summer by Monseigneur of Petræa to a colony of the Iroquois of Oiogouen, who have settled recently on the North shore of the great Lake Ontario.[18]

We can expect only very happy results from the labors of so many brave Missionaries, for whom this country will be under still further obligations to the King, who is promoting the aggrandizement of the Kingdom of JESUS CHRIST with much greater ardor than he does the enlargement of his own Estates. We do not doubt [14] that it was God's will to add to the glory of our great Monarch this good fortune, of using him and his Arms in order to make all the peoples of this country participants in our Lord's precious blood,— the effects of which are already being experienced by four hundred Savages, who have been baptized this year, as will be shown more in detail.

CHAPITRE II

DE LA MISSION DE SAINTE MARIE CHEZ LES IROQUOIS D'AGNIÉ.

LES Peres Fremin, Pierron & Bruyas, eſtants partis des le mois de Iuillet de l'année 1667. pour aller chez les Iroquois inferieurs, y renouveler les Miſſions que les guerres avoient interrompuës, [15] & ayant eſté arreſtés long-temps dans le Fort ſainte-Anne à l'entrée du Lac Champlain, par la crainte d'une bande de Sauvages Mahingans, que nous apellons les Loups, ennemis des Iroquois; partirent enfin de ce Fort, reſolus de courir les mêmes riſques, & paſſer par les mêmes dangers que ſubiroient les Ambaſſadeurs Iroquois, avec leſquels ils alloient de compagnie en leur païs. Nous ne pouvons pas donner une plus nette connoiſſance de leur voyage, de leur arrivée, de leur reception, & des fruits qu'ils y ont commencé de faire pour planter la Foy dans ces terres deſertes & barbares, qu'en les entendant parler dans leur Iournal, qu'ils en ont dreſſé depuis leur depart iuſqu'à leur demeure fixe & arreſtée dãs les Bourgades [16] Iroquoiſes. Voicy comme il commence.

ARTICLE I. VOYAGE DE TROIS PERES IESUITES CHEZ LES IROQUOIS INFERIEURS.

LE retardement que la crainte de la nation des Loups nous a fait faire dans les Forts, nous ayant donné la commodité d'y rendre quelque ſervice

CHAPTER II.

OF THE MISSION OF SAINTE MARIE AMONG THE IROQUOIS OF AGNIÉ.

THE Fathers Fremin, Pierron, and Bruyas, having set out in July of the year 1667, to go to the lower Iroquois, in order to restore the Missions there which the wars had discontinued; [15] and having been detained a long time in Fort sainte Anne, at the entrance to Lake Champlain, by the fear of a band of Mahingan Savages,—called by us the Loups, who are enemies of the Iroquois,—left this Fort at last, resolved to run the same risks and pass through the same dangers as were to be encountered by the Iroquois Ambassadors, in whose company they were going to their country. We cannot give a clearer knowledge of their journey, their arrival, their reception, and the success they have begun to realize in planting the Faith in these desert and barbarous regions, than by listening to their own account in the Journal which they kept from their departure up to their fixed and permanent abode in the [16] Iroquois Villages.[14] It begins thus:

ARTICLE I. JOURNEY OF THREE JESUIT FATHERS TO THE LOWER IROQUOIS.

THE delay which our fear of the nation of the Loups caused us to make in the Forts gave us an opportunity of rendering some service there to the

aux Soldats, par une eſpece de Miſſion que nous leur avons faite; enfin nous nous embarquâmes la veille de S. Barthelemy ſur les quatre heures du ſoir, pour aller prendre giſte à une lieuë du dernier Fort des François, qui eſt celuy de ſainte Anne, & depuis, tant de iour que de nuit, nous pourſuivîmes heureuſement noſtre voyage ſans découvrir [17] aucune piſte des ennemis. Ils avoient pris le coſté du Sud pour retourner en leur païs, & nous tenions le coſté du Nord dans le Lac de Champlain.

Nous avons admiré d'abord le ſoin que nos Iroquois Chreſtiens avoient de prier Dieu tous enſemble, auſſitoſt aprés l'embarquement, nonobſtant qu'ils euſſent aſſiſté à la ſainte Meſſe que nous diſions tous les jours de grand matin. Ces prieres achevées, nous nous mettions tous a ramer comme de pauvres forçats depuis le matin juſqu'au ſoir; pas un de nous trois n'avoit appris ce meſtier; mais le peu de monde qu'il y avoit avec nous pour porter les travaux neceſſaires, nous obligeoit à nous y engager. Nous traverſâmes gayement tout ce grand Lac, déja trop [18] renommé par le naufrage de pluſieurs de nos François, & tout fraichement par celuy du ſieur Corlart commandant d'un Hameau des Hollandois proche d'Agnié, qui venant à Quebec pour y traiter de quelques affaires importantes, fut noyé en traverſant une grande baye, où il fut ſurpris de l'orage.

Nous arrivâmes à trois quarts de lieuë du Sault, où ſe decharge le Lac du S. Sacrement: Nous nous arreſtâmes tous en cet endroit, ſans en ſçavoir la cauſe, ſinon quand nous viſmes nos Sauvages ramaſſer ſur le bord de l'eau des pierres à fuzil preſque toutes taillées. Nous ne fiſmes point pour lors de reflexion

Soldiers, by a kind of Mission that we gave them. But at last, on the eve of St. Bartholomew's day, about four o'clock in the afternoon, we embarked to go and take shelter at a league's distance from the last Fort of the French, which is that of sainte Anne; and thereafter we went on our way, both day and night, without any mishap, and without discovering [17] any trace of the enemy. They had taken a Southerly direction, to return to their own country, while we kept to the Northern part of Lake Champlain.

We admired at the outset the care that our Christian Iroquois had to pray to God, all together, immediately after embarking, although they had been present at holy Mass, which we celebrated very early every morning. These prayers finished, we all set about paddling, like poor galley-slaves, from morning until evening. Not one of us three had learned this exercise, but, because we had so few men for performing the necessary work, we were obliged to take part therein. We gaily crossed this entire great Lake, which is already too [18] renowned by reason of the shipwreck of several of our Frenchmen, and, quite recently, by that of sieur Corlart, commandant of a Hamlet of the Dutch near Agnié,—who, on his way to Quebec for the purpose of negotiating some important affairs, was drowned while crossing a large bay, where he was surprised by a storm.[15]

Arriving within three-quarters of a league of the Falls by which Lake St. Sacrement empties, we all halted at this spot, without knowing why, until we saw our Savages at the water-side gathering up flints, which were almost all cut into shape. We did not

à cela; mais depuis nous en-avons ſceu le myſtere; car nos Iroquois nous ont dit qu'ils ne manquent jamais de s'arreſter en cet [19] endroit, pour rendre hommage à une nation d'hommes inviſibles, qui habitent là, dans le fond de l'eau, & s'occupent à preparer des pierres à fuſil, preſque toutes taillées, aux paſſans, pourueu qu'ils leur rendent leurs deuoirs en leur preſentant du petun: s'ils en donnent beaucoup, ils leur font grande largeſſe de ces pierres: Ces hommes marins vont en canot comme les Iroquois, & quand leur grand Capitaine vient à ſe jetter à l'eau pour entrer en ſon Palais, il fait un ſi grand bruit, qu'il remplit de frayeur l'eſprit de ceux qui n'ont pas connoiſſance de ce grand Genie, & de ces petits hommes. Au recit de cette fable que nous en firent fort ſerieuſement nos Iroquois, nous leur demandâmes s'ils ne donnoient pas auſſi [20] à petuner au grand genie du Ciel, & à ceux qui demeurent auec luy? Ils reſpondirẽt qu'ils n'en auoient pas beſoin comme ceux de la terre. L'occaſion de ce conte ſi ridicule eſt qu'en verité le Lac eſt agité ſouvent de tres horribles tempeſtes, qui cauſent de furieuſes lames, ſur tout dans le baſſin où le ſieur Corlart, dont nous venons de parler, eſt pery, & quand le vent vient du coſté du Lac, il pouſſe ſur ce rivage quantité de pierres dures & propres à faire du feu.

Ie paſſay vne belle Ardoiſiere, dit vn des trois Peres, que nous avons trouuée à cinq lieuës du Lac du S. Sacrement, à la portée du canon d'un petit Iſlet de 20. pieds environ de diametre. Elle n'eſt pas de la nature de toutes [21] celles que i'ay vuës ſur les rivages de la mer, ou aux environs de Quebec, qui n'ont que de l'apparence; mais celle-cy eſt toute

at that time reflect upon this, but have since then learned the meaning of the mystery; for our Iroquois told us that they never fail to halt at this [19] place, to pay homage to a race of invisible men who dwell there at the bottom of the lake. These beings occupy themselves in preparing flints, nearly all cut, for the passers-by, provided the latter pay their respects to them by giving them tobacco. If they give these beings much of it, the latter give them a liberal supply of these stones. These watermen travel in canoes, as do the Iroquois; and, when their great Captain proceeds to throw himself into the water to enter his Palace, he makes so loud a noise that he fills with fear the minds of those who have no knowledge of this great Spirit and of these little men. At the recital of this fable, which our Iroquois told us in all seriousness, we asked them if they did not also give [20] some tobacco to the great spirit of Heaven, and to those who dwell with him. The answer was that they do not need any, as do people on the earth. The occasion of this ridiculous story is the fact that the Lake is, in reality, often agitated by very frightful tempests, which cause fearful waves, especially in the basin where sieur Corlart, of whom we have just spoken, met his death; and when the wind comes from the direction of the Lake, it drives on this beach a quantity of stones which are hard, and capable of striking fire.

"I passed a fine Slate-quarry," says one of the three Fathers, "that we found five leagues from Lake St. Sacrement, a cannon-shot from a little Islet of about 20 feet in diameter. This quarry is not of the nature of all [21] those that I have seen on

ſemblable à celles que i'ay veuë dans les Ardennes de noſtre France; La couleur eſt d'un beau bleu; les lames ſe levent aiſement ſi grandes, & ſi petites qu'on veut, fort tendres & fort douces.

Pendant que ie m'areſtay à cette Ardoiſiere, nos matelots debarquants au bout du Lac du S. Sacrement, & ſe preparants au portage, qui eſt d'une petite demi-lieuë au trauers des bois; chacun ſe charge des hardes & des canots; dans leſquels nous eſtants rembarqués, enfin apres quelques coups d'avirons, nous les quitâmes, bien ioyeux d'eſtre heureuſement arriués au bout du Lac, [22] d'où il ne nous reſtoit plus que trente lieuës de chemin par terre, pour nous rendre au terme, où nous aſpirions depuis ſi long temps.

Tout le païs des Iroquois eſtoit alors dans des apprehenſions ſi eſtonnantes d'une nouvelle armée des François, que depuis pluſieurs jours quatorze gueriers eſtoient continuellement en ſentinelle, a l'entrée de ce Lac, pour decouvrir la marche de cette armée, & pour en porter en diligence les nouvelles à toute la Nation; afin de luy venir dreſſer des embûches dans les bois, à la faveur deſquels ils pretendoient l'ataquer auantageuſement & la harceler dans les defilés. Il y auoit donc là vne troiſiéme bande poſtée à ſon tour, pour faire ces découvertes; [23] mais par un grand bon-heur pour eux & pour nous, au lieu d'ennemis, nous leur fûmes des Anges de paix; & eux de Lions qu'ils eſtoient, ils ſe firent nos valets, & nous ſervirent bien à propos de portefaix; la Providence nous les ayants preparez pour ſe charger de nos paquets, que nous auions bien eu de la peine à tranſporter par terre iuſqu'au païs.

the seashore, or in the neighborhood of Quebec, which have only the appearance of quarries; but this one is quite like those I have seen in the Ardennes of our France, its color being a beautiful blue and its laminæ easily detached,—large or small, as one wishes,—very fragile and very soft.

"While I paused at this Slate-quarry, our sailors landed at the end of Lake St. Sacrement, and made preparations for the portage, which is barely half a league long through the woods, each one taking his burden, of baggage or of canoes. When we had embarked again, we at last, after some strokes of our paddles, quitted these canoes, very glad to have arrived safely at the end of the Lake, [22] from which point there remained only thirty leagues of journey by land, to reach the goal to which we had so long aspired."

The whole country of the Iroquois was at that time so overcome with fear of a new French army, that for several days fourteen warriors had been constantly on the watch at the entrance to this Lake, in order to discover the army's line of march, and bear news of it with all haste to the whole Nation. Their purpose was to lay ambuscades for it in the woods, by means of which they intended to attack it at an advantage, and harass it in the defiles; accordingly, there was also a third band posted there, for the purpose of making this reconnoissance. [23] But, by great good fortune for them and for us, instead of being enemies to them, we were Angels of peace; while on their part, from being Lions as they had been, they became our menials, and served us very opportunely as porters,—being furnished us by Providence to take charge of our baggage, which we

Nous marchons donc de compagnie à petites journées, & nous nous rendons à trois quarts de lieuë de leur principale Bourgade, nommée Gandaoüagué, qui eſt celle que feu le Pere Iogue[s] a arroſée de ſon ſang, & où il a eſté ſi mal traité pendant dixhuit mois de captiuité. On nous y receut avec les ceremonies ordinaires, [24] & avec tout l'honneur imaginable. Nous fûmes conduits dans la cabanne du premier Capitaine, où tout le monde vint fondre pour nous conſiderer à l'aiſe, tout rauis de voir chez eux les François ſi paiſibles, qui peu auparavant y avoient parû comme en furie, & mettant le feu par tout.

Les premieres applications du Pere Fremin furent d'aller par les cabannes chercher les captifs Hurons & Algonquins, qui compoſent eux ſeuls les deux tiers du Bourg: il baptiſa d'abord dix de leurs enfans, preſentant à Dieu ces heureuſes premices de la nouvelle Miſſion.

[25] ARTICLE II. PREMIER BAPTESME CONFERÉ À VNE FEMME IROQUOISE.

C'EST icy le lieu de raconter vn miracle de grace, que la bonté Divine opera en la perſonne d'une pauvre Iroquoiſe, à qui des guerriers de la nation des loups auoient peu auparavant enlevé la chevelure, à la veuë de la Bourgade. Le Pere Fremin eſtant entré dans la Cabanne, où eſtoit cette pauvre malheureuſe toute trempée dans ſon ſang, & plus morte que viue, à cauſe des bleſſures qu'elle venoit de recevoir; il l'aborde, & la voyant tirer à la fin, luy parle de l'autre vie, des peines de l'enfer, où elle alloit tomber, ſi elle n'embraſſoit la Foy; & des biens du Paradis, [26] qui luy eſtoient aſſeurés, ſi elle

would have had much difficulty in transporting to their country by land.

We proceeded accordingly in company, by short marches, and came to within three-quarters of a league of their chief Village, called Gandaouagué, the one which the late Father Jogues watered with his blood, and where he was so maltreated during eighteen months of captivity.[16] We were received there with the customary ceremonies, [24] and with all imaginable honor. We were conducted to the cabin of the foremost Captain, where all the people crowded in, to contemplate us at their ease,—quite delighted to see among them Frenchmen, so peaceably inclined, who not long before had made their appearance there as if infuriated, setting fire to everything.

The first care of Father Fremin was to go through the cabins, and find the Huron and Algonquin captives, who alone compose two-thirds of the Village. He baptized at once ten of their children, offering to God these blessed first-fruits of the new Mission.

[25] ARTICLE II. FIRST BAPTISM CONFERRED ON AN IROQUOIS WOMAN.

THIS is the place to relate a miracle of grace wrought by Divine goodness in the person of a poor Iroquois woman, whom the warriors of the loup nation had, a short time before, scalped in plain sight of the Town. Father Fremin, entering the Cabin where this poor unfortunate was,—all bathed in her blood, and more dead than alive from the wounds she had just received,—approached her. Seeing that she was drawing near her end, he spoke to her about the other life—the tortures of hell, into which she was going to fall if she did not

ſe faiſoit Chreſtienne. A ces inſtructions elle fait la ſourde oreille, & le Pere fut contraint de ſortir ſans rien gagner ſur ſon eſprit: Pendant que nous ſommes en prieres, pour le ſalut de cette pauvre Ame, le Pere retourne à la charge; mais il ne fut pas pluſtot entré dans la cabãne qu'il y trouva un nouvel obſtacle de la part d'une vieille femme, qui le repouſſoit d'un coſté, & de l'autre fortifioit la malade dans ſon opiniaſtreté: l'heure marquée par la Providence n'eſtoit pas encor arrivée; on y retourne pour la troiſiéme fois, mais ſans fruit; nous deſeſperions preſque entierement du ſalut de cette moribonde, parce que nous eſtions ſur les termes de partir de cette Bourgade, [27] bien fachez de laiſſer cette proye au demon.

Neanmoins le Pere fut puiſſament inſpiré de faire un dernier effort, pendant que nous levions les bras en haut pour flechir la Miſericorde de Dieu; il entre, il s'approche, il parle, il eſt écouté, & il trouve cette pauvre femme toute changée: elle l'entend auec plaiſir, elle repete les prieres avec ferveur, en vn mot elle ſe trouva ſi bien diſpoſée, le S. Eſprit ayant eſté ſon Maiſtre & ſon Inſtructeur, qu'avant qu'elle expiraſt, nous luy donnâmes le S. Baptême, pour eſtre la premiere Ame de cette Barbarie qui priera Dieu pour nous dans le Ciel, & pour la cõverſion de ſes compatriotes. Nous ne devions pas reſter ce jour-là à Gandaoüágué; mais Dieu [28] qui a ſes deſſeins, fit naiſtre le ſalut de cette pauvre femme de ſon propre malheur, & du retardement que cauſerent les gueriers qui eſtoient allés pour ſuivre les loups qui auoient fait ce coup.

embrace the Faith; and the joys of Paradise, [26] which were assured to her if she became a Christian. To these teachings she turned a deaf ear, and the Father was obliged to go out without having made any impression upon her mind. While we were at prayers for the salvation of this poor Soul, the Father returned to the charge; but he had no sooner entered the cabin than he found a new obstacle there, in the person of an old woman who not only repulsed him, but confirmed the sick woman in her obstinacy. The hour marked by Providence was not yet come. He returned for the third time, but without success; and we almost despaired of the salvation of this dying woman, because we were about to depart from that Village, [27] much grieved at leaving this prey to the demon.

Nevertheless, the Father was urgently inspired to make one last attempt, while we raised our hands to heaven to move God's Pity. He went in, and drew near; he spoke, was heard, and found this poor woman quite changed. She listened to him with pleasure, repeated the prayers with fervor, and, in a word, was found so well prepared—the Holy Ghost having been her Master and Teacher—that before she died we gave her Holy Baptism, that she should be the first Soul of this Barbarian community who should pray to God in Heaven for us, and for the conversion of her countrymen. It had not been our intention to remain that day at Gandaouágué; but God, [28] who has his designs, made the salvation of this poor woman spring from her own misfortune, and from the delay caused by the warriors who had gone in pursuit of the loups, who had inflicted this blow.

ARTICLE III. RUDE ÉPREUVE D'UNE AUTRE FEMME IROQUOISE APRÉS SON BAPTESME.

MAIS voicy vne autre merveille de grace, bien plus conſiderable que la premiere; elle donnera ſans doute de la conſolation aux Lecteurs, & à meſme temps leur fera voir que la force du veritable Chriſtianiſme & l'Eſprit de IESVS-CHRIST ne ſe trouve pas moins parmy les Barbares, que chez les peuples policez, *vbi non eſt Gentilis & Iudeus, Barbarus & Scytha, ſed omnia & in* [29] *omnibus Chriſtus.* Le Pere Fremin la raconte auec toute la fidelité poſſible en ces termes.

Arriuant au païs des Iroquois, nous fûmes obligés de reſter trois iours à la premiere Bourgade, qui ſe trouua en noſtre chemin, appellé Gandaoüágué; la crainte des guerriers de la nation des loups nous y tenant reſſerez, & nous empeſchant de paſſer outre, ſans eſcorte conſiderable.

Pendant ce temps, que Dieu me donnoit bien à propos, ie tâchay de ramaſſer nos anciens Chreſtiens de la Nation Huronne, leſquels depuis pluſieurs années eſtoient priuez de la veuë de leur Paſteur: ie les fis tous aſſembler dans vne Cabanne écartée, pour y regler tous les exercices du Chriſtianiſme qu'ils y devoient pratiquer.

[30] Il ſe trouva parmy ce petit troupeau, une femme Iroquoiſe âgée de vingt cinq ans, laquelle voulut reſter pour entendre ce que ie devois dire; à la fin de mon diſcours, m'adreſſant ſa parole, elle me dit que tout de bon & ſans feintiſe elle vouloit eſtre Chreſtienne; ie luy reſpondis que ie iugerois de ſa ſincerité par ſa perſeverance; que cependant ie l'inſtruirois, & luy ferois conceuoir peu à peu le grand bonheur auquel elle aſpiroit: elle ne manqua pas de

ARTICLE III. SEVERE TRIAL OF ANOTHER IROQUOIS WOMAN AFTER HER BAPTISM.

BUT here follows another marvel of grace, much more considerable than the first. It will doubtless give consolation to the Readers, and at the same time will make them see that the force of true Christianity and the Spirit of JESUS CHRIST is found not less among Barbarians than among civilized nations, *ubi non est Gentilis et Judeus, Barbarus et Scytha, sed omnia et in* [29] *omnibus Christus.* Father Fremin relates it, with all possible fidelity, in these terms:

" Arriving in the country of the Iroquois, we were obliged to remain three days in the first Village which we found on our way, called Gandaouágué; fear of the warriors of the loup nation kept us shut up there, and prevented us from going on without a considerable escort.

" During this time, which God very opportunely gave me, I tried to reassemble our old Christians of the Huron Nation, who had been for several years deprived of the sight of their Pastor. I made them all assemble in a Cabin apart, in order to prescribe all the exercises of Christianity which they were to practice.

[30] " In this little band there happened to be an Iroquois woman, twenty-five years of age, who wished to remain and hear what I was going to say. At the close of my discourse she addressed me, and told me that she wished, in all sincerity and without pretense, to be a Christian. I answered her that I could judge of her sincerity from her perseverance; and that, meantime, I would instruct her, and would little by little make her understand the great blessing to which she aspired. She on her part did not fail to

ſon coſté de faire tout ce que ie devois eſperer d'une fervente Catecumene: elle aſſiſta à toutes nos aſſemblées avec vne ferveur des premiers Chreſtiens, & quand il me fallut partir, ayant deſignée la Cabanne, où tous ſe devoient aſſembler les matins & les ſoirs, pour y [31] faire les prieres publiquement, & ayant nommé une bonne C[h]reſtienne pour avoir ſoin d'avertir tous les autres de l'heure de ces aſſemblées, noſtre Iroquoiſe ſe preſenta pour cet office de Charité & d'humilité, & avec un courage tout à fait heroïque, elle ſurmonta la honte naturelle & ordinaire qu'ont les ieunes femmes Iroquoiſes, d'aller de Cabanne en Cabanne faire ces ſortes d'invitations, qui ne ſe font point ſans recevoir des brocards & des iniures, de la part de ceux qui ne ſont pas Chreſtiens.

Quand ie fus preſt de partir, comme elle vit qu'elle ne pouvoit pas encor obtenir la grace d'eſtre Baptiſée, elle me dît, mais avec une rauiſſante ingenuité; pour le moins Baptiſés mon fils [32] vnique, il n'a pas encor peché comme moy, pour ſe rendre indigne de ce bonheur; ie luy accorday cette demande, & la conſolay beaucoup, luy promettant de me rendre dans 15. iours auprés d'elle, pour l'inſtruire.

Les 15. iours eſtants expirés, & ne pouvant me derober aux affaires plus importantes qui m'accabloient, ie ne pû tenir ma promeſſe pour l'aller voir; mais elle vint elle meſme me trouver dans la Bourgade de Tiõnontonguen; Ie fus raui de la voir, & luy ayant dit que i'allois me metre tout de bon à luy apprendre les prieres, & les principaux Myſteres de noſtre Foy; ie les ſcay, me dit-elle, ie les ay appriſes parfaitement pendant ton abſence, par le moyen d'une bonne Huronne [33] qui n'a ceſſé de m'inſtruire

perform all that I could expect from a fervent Catechumen. She was present at all our meetings, with a fervor worthy of the first Christians; and when I had to go away, and had designated the Cabin where all were to assemble, morning and evening, to [31] say their prayers in public, and had named a good Christian woman to take the charge of informing all the others of the hour of these meetings, our Iroquois woman offered herself for this office of Charity and humility. Then, with a courage altogether heroic, she surmounted the natural and usual shame that young Iroquois women feel in going from Cabin to Cabin to give that kind of invitation, which is not done without receiving taunts and insults from those who are not Christians.

" When I was ready to depart, as she saw that she could not yet obtain the grace of Baptism, she said to me with a charming simplicity: ' At least, Baptize my only son; [32] he has not sinned yet, to render himself unworthy of that blessing.' I granted her this request, and comforted her greatly, promising her to come back in a fortnight, in order to instruct her.'

" The fortnight having expired, as I was unable to get away from more important duties which were overwhelming me, I could not keep my promise to visit her; but she came herself to find me in the Village of Tionnontonguen. I was delighted to see her, and when I told her that I was going to begin in good earnest to teach her the prayers and principal Rites of our Faith, she answered me: ' I know them; I learned them perfectly during thy absence, from a good Huron woman, [33] who has not ceased to instruct me every day.' Then, proceeding to recite without error all the prayers and principal articles

tous les iours; puis s'eſtant mis à reciter parfaitemẽt toutes les prieres, & les principaux articles de la Foy; à quoy tient-il, m'adioûta-t-elle, que tu ne me Baptiſes? c'eſt à preſent que tu dois tenir ta parole.

Comme ie ne la connoiſſois pas encor aſſés; ie la differay à un autre temps, le plus doucement qu'il me fut poſſible, & ie luy fis trouver bon de s'en retourner chez ſoy en emportant l'eſperance qu'au plûtoſt i'acquieſcerois à ſes deſirs. De fait, quelque temps apres ie fus en ſa Bourgade de Gãdaouagué. Comme i'y entrois, elle vint audevant de moy, pour me demander le Bapteſme: ie tachay pour lors de m'informer de nos bonnes Chreſtiennes Huronnes, [34] comme elle s'eſtoit comportée pendant mon abſence; elles m'aſſeurerent qu'elle avoit eſté l'exemple de toutes les autres, ſoit en ſa ferveur, ſoit en l'aſſiduité aux prieres, tous les matins & tous les ſoirs, ſans y avoir iamais manqué; qu'elle adioûtoit meſme ſes paroles à ſes exemples, les exhortant avec une ardeur admirable.

Ie luy parlay donc en particulier pour ſonder un peu le fond de ſon cœur; & ie trouvay une femme d'une rare innocence, d'un bon eſprit, & d'une heureuſe memoire; elle s'eſtoit habituée à reciter tous les iours ſon chapelet cinq & ſix fois; & ie puis aſſurer que depuis le matin iuſques au ſoir, elle eſtoit en oraiſon continuelle; toutes ces belles diſpoſitions [35] m'obligerent enfin à luy conferer le S. Bapteſme.

Cette vertu eſtoit trop grande pour n'eſtre pas éprouvée: elle n'euſt que deux iours de terme, aprés leſquels ſon fils tombe malade; Ie tremblois de peur pour cette pauvre femme, ne la croyant pas encor aſſés bien affermie, mais ie m'aperceus bien que ce

of the Faith, 'What is the reason,' she added, 'that thou dost not Baptize me? Thou oughtest now to keep thy word.'

"As I did not yet know her sufficiently, I put her off until another time, as gently as I could, and won her consent to go back to her home with the hope that I would, as soon as possible, comply with her desires. In fact, some time afterward I visited her Village, Gandaouagué; and as I entered she came to meet me, in order to ask me for Baptism. I tried then to ascertain from our good Huron Christian women [34] how she had conducted herself during my absence. They assured me that she had been an example for all the other women, both in fervor and in constancy at prayers, every morning and every evening, without ever failing to be there; and that she even added her words to her example, exhorting them with an admirable ardor.

"Accordingly, I spoke to her in private, in order to sound the depths of her heart a little; and I found a woman of rare innocence, of good intelligence, and of an excellent memory. She was accustomed to tell her beads five or six times every day; and I can affirm that, from morning till night, she was continually praying. All these excellent dispositions [35] obliged me at last to confer on her Holy Baptism.

"This virtue was too great not to be tested. After the lapse of only two days, her son fell ill; and I trembled with fear for this poor woman, not thinking her yet sufficiently established; but I perceived plainly that hers was no common virtue. She did not weaken in her holy resolves, but continued her devotions as usual, and merited by her constancy the cure of her son.

n'eſtoit pas une vertu du commun, elle ne broncha point dans ſes ſaintes reſolutions, & continua ſes devotions à l'ordinaire, & merita par ſa conſtance la gueriſon de ſon fils.

Mais ce ne fut que pour entrer dans une plus rude épreuve; à peine ſon fils eſt il gueri, que ſon mari fut tué tout prôche du bourg, par les Mahingans; elle aimoit cet homme plus qu'elle [36] meſme; & comme elle eſtoit bien faite, auſſi auoit-elle bon eſprit, & eſtoit des meilleurs familles du païs; toutes ces bonnes qualités auoient donné naiſſance à leur mariage, qui s'eſtoit fortifié depuis huit ou dix ans par un amour reciproque, tendre & tres conſtant, & paſſoit pour le plus accomply qui fuſt entre les Sauvages.

On peut iuger par là quelle devoit eſtre l'affliction de cette femme, & ſi ſa foy qui n'eſtoit encor que dans ſon berceau, n'eſtoit pas bien en danger de ſe perdre; mais tant s'en faut qu'elle ſe relâchaſt en ſes deuotions, qu'au contraire elle les augmenta, pour ſe fortifier toûjours de plus en plus contre les attaques du diable, qui ſuſcita les parens [37] du defunt pour venir tous fondre en ſa Cabanne, & luy faire mille reproches, luy imputant & la maladie de ſon fils, & la mort de ſon mary, qu'elle avoit tués ſe faiſant Chreſtienne; ſes propres parens s'en meſlerent auſſi, & tous enſemble paſſerent huit iours autour d'elle, la chargeant de toutes les iniures les plus atroces que la paſſion leur pouvoit ſuggerer, & vſant envers elle de tous les mauvais-traitemens qu'on peut s'imaginer en ces rencontres.

Les courages les plus fermes plieroient dans ces conionctures, & huit iours de ſouffrances eſtoient aſſés pour la ietter dans l'abbatement, & d'eſprit &

"But it was only to encounter a more severe test. Scarcely had her son recovered when her husband was killed, very near the village, by the Mahingans. She loved this man more than herself, [36] and, while she was physically well formed, she had also a good mind, and was related to the best families of the country. All these good qualities had brought about their marriage, which had been confirmed during the last eight or ten years by a reciprocal love, very tender and constant; and it was regarded as the most complete union that existed among the Savages.

"From this it can be judged what must have been this woman's affliction; and whether her faith, which was yet only in its infancy, was not in great danger of destruction. But so far from relaxing in her devotions, she on the contrary increased them, in order to fortify herself constantly more and more against the assaults of the devil. He incited the relatives [37] of the deceased to come all pouring into her Cabin, and cast at her a thousand reproaches,—imputing to her both the illness of her son and the death of her husband, whom she had killed by becoming a Christian. Her own relatives also took part in this effort; and they, all together, spent a week with her, loading her with all the most atrocious insults that passion could suggest to them, and inflicting upon her all the ill treatment one can imagine in such circumstances.

"The strongest courage would falter under such conditions; and a week of suffering was enough to throw her into a state of dejection, both of mind and of body; but she had no sooner perceived this than she sent for me [38] to come and comfort her. At our interview, she redoubled her tears, and I could not restrain my own; but her tears were all innocent,

de corps; mais elle ne s'en fut pas plûtot aperceuë, qu'elle m'envoia [38] querir pour l'aller conſoler. A noſtre entreveüe elle redoubla ſes larmes, & ie ne pûs retenir les miennes; mais ſes larmes eſtoient toutes innocentes, & ie trouvay ſon cœur parfaitement reſigné aux ordres de Dieu, & ſon Ame auſſi nette parmi toutes ces brouilleries, & auſſi innocente, que le premier iour de ſon Bapteſme. Mais ce que i'admiray davantage, ce fut ſa fermeté dans ſa foy, & dans toutes ſes pratiques de devotion; dans leſquelles elle demeura toûjours inebranlable, iuſqu'à reciter ſon chapelet huit & dix fois par iour; en quoy elle goûtoit une merveilleuſe douceur parmi ſes plus grandes afflictions.

Apres cela, ie croyois que Dieu eſtoit content de ces épreuves; [39] mais à peine vingt iours de temps avoient commencé à eſſuyer ſes larmes, qu'une fluxion luy tomba ſur les yeux, qui luy rendit le viſage monſtrueux, & luy fit perdre l'vſage de la lumiere. A cet accident tous ſes parens auſſi bien que ceux de ſon mari defunt, redoublerent leurs perſecutions; N'es-tu pas encor contente d'avoir tué ton mari, luy diſoient-ils; Veux tu encore te tuer toy meſme? Ne vois-tu pas que c'eſt la Foy qui cauſe tous ces maux? Aye pitié de ton enfant, & de tes autres parens, ſi tu veux t'abandonner en proye à toutes les miſeres: ils continuerent huit iours durant dans de ſemblables reproches; & elle pendant toute cette perſecution, n'avoit autre conſolation, que celle que Dieu luy donnoit dans ſes prieres, [40] qu'elle redoubloit à proportion qu'on la perſecutoit.

On luy amena pluſieurs fois les iongleurs du païs pour travailler à ſa gueriſon par des feſtins & par des

and I found her heart perfectly resigned to the decrees of God, and her Soul as pure and guiltless amid all this wrangling as on the very day of her Baptism. But what I most admired was her firmness in her faith and in all her exercises of devotion, in which she continued always unshaken, even to telling her beads eight and ten times a day; in this she experienced a marvelous peace amid her greatest afflictions.

"After that, I thought that God was satisfied with these tests; [39] but scarcely had twenty days' time begun to dry her tears, when she was seized with an inflammation of the eyes which greatly disfigured her face and made her lose the use of her eyes. At this mishap all her relatives, as well as those of her dead husband, redoubled their persecutions. 'Art thou not yet content with having killed thy husband?' they asked her. 'Wilt thou kill thyself too? Seest thou not that it is the Faith that causes all these ills? Take pity on thy child and thy other relatives, if thou art determined to abandon thyself a prey to all calamities.' For a whole week, they kept up reproaches like these; and she, during all that persecution, had no other consolation than that which God gave her in her prayers, [40] which she increased in proportion as she was persecuted.

"Several times the jugglers of the country were brought to her, to try to effect her cure by feasts and superstitious ceremonies; but she would never consent to this. Those who know how great is the complaisance of the Savages toward their relatives, will easily judge that the virtue of this woman was heroic, and that God visited her with very extraordinary graces.

ceremonies ſuperſtitieuſes; mais iamais elle n'y voulut conſentir. Ceux qui ſçauent combien grande eſt la condeſcendance qu'ont les Sauvages pour leurs parens, iugeront aiſement que la vertu de cette femme eſtoit heroïque, & que Dieu luy a fait des graces bien ſingulieres.

Ayant donc refuſé les iongleurs du païs, elle s'adreſſa à un de nos Chreſtiens Hurons; qui ſçavoit un bon remede pour ſon mal, & Dieu le beniſſant, aprés trois mois d'eſpreuve, elle a recouvré, & la lumiere de ſes yeux, & la ſanté de ſon corps; & en reconnoiſſance [41] elle continuë dans ſes ferveurs, qu'elle inſpire à ſon fils, qui n'a que quatre ans; & qu'elle a deſja rendu ſçauant dans les prieres. Si la perſeverance met le ſeau à une ſi heureuſe vie, ie ne feray point de difficulté, connoiſſant, comme ie fais, ſon innocence, de l'egaler aux Chreſtiens des premiers Siecles de l'Egliſe. Mais retournons au voyage de nos Miſſionnaires, que le recit de ces deux choſes aſſez conſiderables a interrompû. Voicy comme il continuë à parler.

ARTICLE IV. DE LA RECEPTION DES PERES DANS LES AUTRES BOURGADES IROQUOISES, & D'UN CELEBRE CONSEIL QUI Y FUT TENU APRÉS LEUR ARRIUÉE.

De Gandaoüagué nous paſſâmes à une autre Bourgade [42] éloignée de deux lieuës, ou nous fûmes encores mieux receus qu'en la premiere; & que nous conſacrâmes par le Bapteſme de trois enfans; dont l'un, qui ſe trouve Orphelin de pere & de mere, eſt tout preſt d'expirer: Ne voila pas par avance une riche recompenſe de nos travaux paſſés,

"Having, then, refused the jugglers of the country, she had recourse to one of our Huron Christians who knew a good remedy for her disease; and, God blessing it, she has recovered, after using it three months, both the sight of her eyes and the health of her body. In gratitude, [41] she continues in her fervor and inspires the same in her son,—who is only four years old, and whom she has already taught some of the prayers. If perseverance places the seal upon so blessed a life, I shall have no difficulty—knowing, as I do, her innocence—in likening her to the Christians of the first Centuries of the Church." But let us return to the journey of our Missionaries, which the narration of these two rather important events has interrupted. Let us see how he continues to speak.

ARTICLE IV. OF THE RECEPTION OF THE FATHERS IN THE OTHER IROQUOIS VILLAGES, AND OF A NOTABLE COUNCIL WHICH WAS HELD THERE AFTER THEIR ARRIVAL.

FROM Gandaouagué we went on to another Village, [42] two leagues distant, where we were received even more kindly than at the first one; this place we consecrated by the Baptism of three children, one of whom, Orphaned of both parents, was at the point of death. Was not this a rich recompense in advance for our past labors, and a powerful incentive to embrace with courage those which should present themselves in the future?

However, we had to leave this second Village, in order to journey on to the Capital of this whole country, called Tionnontoguen,[17]—which the Iroquois have rebuilt, at a quarter of a league from that which

& un puiſſant aiguillon pour embraſſer avec courage ceux qui ſe preſenteront.

Il fallut encor ſortir de cette ſeconde Bourgade, pour nous tranſporter à la Capitale de tout ce païs, nommée Tionnontoguen, que les Iroquois ont rebatie, à un quart de lieuë de celle que les François brulerent l'an paſſé. Nous y fûmes eſcortés par deux cents hommes, qui marchoient en bon ordre; nous allions les derniers immediatement devant les Teſtes [43] blanches, & les plus conſiderables du païs. Cette marche ſe faiſoit avec une gravité admirable, iuſqu'à ce que nous eſtans rendus aſſés proche du Bourg, tout le monde s'arreſta, & nous fûmes complimentés par le plus eloquent de la Nation, qui nous attendoit avec les autres Deputez. Apres quoy, il nous introduſit dans la Bourgade, où nous fûmes receus auec la decharge de toute l'artillerie, chacun tirant de ſa Cabanne, & deux pierriers faiſant feu aux deux bouts du Bourg.

Toute la harangue, que cet homme nous fit, conſiſtoit en ces deux mots; qu'ils eſtoient heureux de ce que le François venoit diſſiper les broüillars de l'air, dont la nation des Loups le troubloient, & remettre leur eſprit en bonne aſſiette [44] par l'aſſûrance de la paix, que noſtre venuë leur donnoit; aprés quoy ſuivit le feſtin, qui conſiſtoit à un plat de bouïllie de bled d'Inde cuit à l'eau, avec un peu de poiſſon boucané, & pour deſſert un panier de citrouïlles.

Peut-eſtre s'eſtonnera-t'on que des Miſſionnaires acceptent des honneurs qui leur ſont ſi magnifiquement deferez, & ſe trouvent à des feſtins, dont ces peuples ont de coûtume de regaler leurs Ambaſſa-

the French burned down last year. We were escorted thither by two hundred men, who marched in good order; we went last, immediately in front of the hoary Heads [43] and the most considerable men of the country. This march was executed with an admirable gravity until, when we had arrived quite near the Village, every one halted, and we were complimented by the most eloquent man of the Nation, who was awaiting us with the other Deputies. After this, he conducted us into the Village, where we were received with the discharge of all the artillery,—each one firing from his Cabin, and two swivel-guns being discharged at the two ends of the Village.

The entire harangue which this man made us consisted of these few words: that they were glad that the Frenchman was coming to clear the air from the mists with which the nation of the Wolves was clouding it, and to restore calm to their minds [44] by the assurance of peace that our arrival gave them. After this followed the feast, which consisted of a dish of porridge made with Indian corn, cooked in water, with a little smoked fish, and, for dessert, a basket of squashes.

Perhaps some will be astonished that Missionaries accept honors which are paid them with so much ceremony, and are present at feasts with which these peoples are accustomed to regale their Ambassadors. But both these honors and these feasts are after the manner of the Savages,—that is to say, of such a nature that they conflict neither with humility nor with Christian temperance; on the contrary, they furnish opportunities to practice advantageously both these virtues. We must then hold St. Paul's opinion:

deurs; Mais & ces honneurs & ces feſtins ſont à la Sauvage; C'eſt à dire de telle nature, qu'ils ne combattent point ni l'humilité, ni la temperance Chreſtienne, au-contraire ils fourniſſent les occaſions de pratiquer avantageuſement ces deux vertus; Il faut donc s'en tenir au ſentiment de S. Paul: [45] *Scio & humiliari, ſcio & abundare, & ſatiari & eſurire.*

Le iour de l'Exaltation de Sainte Croix eſtant deſtiné pour faire nos preſens, c'eſt à dire pour parler en public ſur le ſujet de noſtre venuë; toutes les ſix Bourgades d'Agnié s'aſſemblerent icy, hommes, femmes, & enfans & vieillards; & aprés auoir donné commencement à cette action, par le *Veni Creator*, dont le chant fut entrecoupé du ſon d'un petit inſtrument de muſique, que ces peuples eſcoutẽt avec plaiſir & avec admiration; le Pere Fremin harangua devãt toute cette grande aſſemblée, s'accommodant pour les diſcours & pour les poſtures à la façon de faire de leurs plus celebres Orateurs, qui ne parlent pas moins par geſtes que de la langue. Il leur fit voir les grands biens [46] que produiſoient la paix, les malheurs qui accompagnent la guerre, dont ils auoient êpreuvé les effets depuis un an, par l'embraſement de leur Bourg. Il leur reprôcha les perfidies & les cruautés qu'ils avoient exercées, avec tant de barbarie ſur nos Frãçois, ſans en avoir receu aucun mauvais traittement: il leur declara en ſuitte, qu'il venoit exprés pour changer cette humeur barbare, leur apprenant à viure en hommes, & puis à eſtre Chreſtiens; & qu'en ſuitte noſtre grand Onnontio les recevroit pour ſes ſujets, & les prendroit deſormais ſous ſa protection Royale, comme il a fait tous les autres peuples de ces contrées. Qu'au reſte ils ſe

[45] *Scio et humiliari, scio et abundare, et satiari et esurire.*

The day of the Exaltation of the Holy Cross having been fixed upon for making our presents,—that is to say, for speaking in public on the subject of our coming,—all the six Villages of Agnié assembled here, men, women, children, and old men. After having begun the ceremony by the *Veni Creator*, the chanting of which was accompanied by the notes of a small musical instrument, which these peoples listen to with pleasure and wonder, Father Fremin made a harangue before all this great assembly, adapting himself in discourse and gestures to the usage of their most celebrated Orators, who speak not less by gesticulation than by language. He made them see the great blessings [46] produced by peace, and the evils that accompany war—of which they had felt the effects, a year before, in the destruction of their Village by fire. He reproached them for the acts of perfidy and cruelty that they had committed, with such barbarity, upon our Frenchmen, without having received any ill treatment from these. Then he declared to them that he came for the very purpose of changing this barbarous disposition, by teaching them to live like men, and then to be Christians; and that our great Onnontio would then receive them as his subjects, and would take them thenceforth under his Royal protection, as he had all the other tribes of those regions; and that, moreover, they must take good heed in the future not to commit any act of hostility, either upon us or upon our allies.

[47] But, in order to inspire them with greater terror, and make more impression on their minds, as these peoples are greatly influenced by external

donnaſſent bien de garde deſormais d'exercer aucvn acte d'hoſtilité, ni ſur nous, ni ſur nos alliés.

[47] Mais afin de leur donner plus de terreur & faire plus d'impreſſion ſur leurs eſprits, comme ces peuples ſe conduiſent beaucoup par les choſes exterieures; le Pere fit planter au milieu de la place, où ſe tenoit le Conſeil, une perche longue de quarante ou cinquante pieds, du haut de laquelle pendoit un collier de Pourcelaine; leur declarant que ſeroit ainſi pendu le premier des Iroquois qui viendroit tuer un François, ou quelqu'un de nos Alliés; qu'ils en avoient desja veu l'exemple par l'execution publique qui fut faite à Quebec l'année paſſée d'un homme de leur païs, qui avoit contrevenu à quelques uns des articles de la paix.

Il n'eſt pas croyable combien ce preſent ſi extraordinaire les eſtonna [48] tous; ils demeurent long temps la teſte en bas, ſans oſer ni regarder ce ſpectacle, ni en parler; iuſqu'à ce que le premier & le plus eloquent de leurs Orateurs, ayant comme repris ſes eſprits, ſe leva, & fit toutes les ſingeries imaginables autour de cette perche; pour declarer ſon eſtonnement. On ne peut pas deſcrire toutes les geſticulations que fit cét homme âgé de plus de ſoixante ans; que de regards inopinés à la veuë de ce ſpectacle, comme s'il en euſt ignoré la ſignification: que d'exclamations, en ayant trouvé le ſecret & l'interpretation! que ſouvent il ſe prenoit horriblement par le goſier avec ſes deux mains, ſe le ſerrant eſtroitement, pour repreſenter, & en meſme temps donner horreur de ce genre de mort à une infinité [49] de monde qui nous environnoit; en un mot, il employa toutes les figures des plus excellents

phenomena, the Father caused to be erected, in the middle of the place where the Council was being held, a pole forty or fifty feet in length, from the top of which hung a Porcelain necklace. He declared that, in like manner, should be hanged the first of the Iroquois who should come to kill a Frenchman or any one of our Allies; and that they had already had an example shown them in the public execution, which took place at Quebec in the preceding year, of a man of their country who had violated some of the terms of peace.

It is incredible how much this present, so unusual, astounded them [48] all. They remained for a long time with their heads down, without daring either to look at this spectacle or to talk about it, until the most prominent and most eloquent of their Orators — having recovered his spirits — arose and performed all the apish tricks imaginable about this pole, to show his astonishment. It is impossible to describe all the gesticulations made by this man, who was more than sixty years old. What looks of surprise at the sight of this spectacle, as if he had not known its meaning! What exclamations, upon finding out its secret and interpretation! How often he seized himself by the throat with both his hands, in a horrible manner,— squeezing it tightly to represent, and at the same time to inspire a horror of, this kind of death, in the multitude [49] of people who surrounded us! In a word, he employed all the artifices of the most excellent Orators, with surprising eloquence; and, after discoursing on this theme a very long time, continually manifesting mental traits which were out of the ordinary, he ended by delivering to us the captives for whom we

Orateurs, avec une eloquence ſurprenante; & aprés avoir diſcouru ſur ce ſujet bien long-temps, faiſant toûjours paroître des traits d'eſprit qui n'avoit rien de commun, il finit en nous delivrant les captifs que nous demandions, & nous donnant le choix du lieu, où nous voulions bâtir noſtre Chapelle, à la conſtructjon de laquelle ils s'offroient de travailler en toute diligence: Ils nous deliurerent auſſi un François; qu'ils tenoient captif depuis quelque temps, & nous promirent la liberté de douze Algonquins, partie de la Nation des Nez Percez, partie de celle des Outaouacs, qu'ils nous remettront entre les mains pour les renuoyer chacun en leur païs.

[50] ARTICLE V. DE L'ESTABLISSEMENT DU CHRISTIANISME DANS LE PAÏS DES IROQUOIS D'AGNIÉ.

NOSTRE Chapelle ayant eſté dreſſée par les ſoins des Iroquois meſmes, qui s'y apliquerent avec une ardeur incroyable; nous l'ouvriſmes & nous commencâmes à y faire entendre la ſainte Meſſe à nos anciens Chreſtiens, inſtruits autrefois par nos Peres dans leur païs des Hurons. Il faut icy auoüer qu'on ne pût s'empeſcher de verſer des larmes de ioye, en voyant ces pauvres captifs ſi fervents dans leurs devotions, & ſi conſtants dans leur Foy, depuis tant d'années, qu'ils ont eſté privés de toute inſtruction: C'eſt la recompenſe que Dieu nous donne [51] par avance, pour les petits travaux auſquels ce genre de vie ſi barbare nous engage pour ſon amour; Les iournées nous coulent ſans y penſer, & nous voyans obligez d'employer les huit heures de ſuitte à faire prier Dieu ceux qui viennent en la Chapelle,

asked, and giving us the choice of a site for the erection of our Chapel, in the construction of which they offered to work with all diligence. They delivered to us also a Frenchman whom they had held a prisoner for some time, and promised us the liberty of twelve Algonquins,—part from the Nation of the Nez Percez, part from that of the Outaouacs,—whom they will put into our hands, to send back each to his own country.

[50] ARTICLE V. OF THE ESTABLISHMENT OF CHRISTIANITY IN THE COUNTRY OF THE IROQUOIS OF AGNIÉ.

OUR Chapel having been built by the efforts of the Iroquois themselves, who applied themselves to the task with incredible ardor, we opened it, and began to have our old Christians, who had formerly been instructed in their own Huron country by our Fathers, hear the holy Mass. It must here be confessed that we could not help shedding tears of joy at seeing these poor captives so fervent in their devotions, and so constant in their Faith, after so many years during which they had been deprived of all instruction. Such is the reward that God gives us, [51] in advance, for the little labors in which this kind of life, so barbarous in its character, engages us from love to him. The days slip by without our realizing their passage; and, as we are obliged to employ eight consecutive hours in directing the prayers of those who come to the Chapel, the rest of the time passes very quickly in other Apostolic functions.

The mothers bring us their little children, that we may make the sign of the Cross on their foreheads; and they themselves are accustomed to do the same

le reſte du temps ſe paſſe bien viſte aux autres fonctions Apoſtoliques.

Les meres nous apportent leurs petits enfans pour leur faire le ſigne de la Croix ſur le front, & elles s'accoûtument a le faire elles meſmes avant que de les coucher; leurs entretiens ordinaires dans les Cabannes ſont de l'Enfer & du Paradis, dont nous leur parlons ſouvent

Le meſme ſe pratique dans les autres Bourgs, à l'imitation de celuy-cy & on nous y invite de temps en temps pour leur aller adminiſtrer [52] les Sacremens, & mettre ces Egliſes Naiſſantes en l'eſtat que cette Barbarie peut ſouffrir.

Dés la premiere viſite que le Pere Fremin a faite à une de ces Bourgades, il y a trouvé quarante cinq anciens. Chreſtiens, qui luy ont cauſé & ont receu reciproquement bien de la conſolation; il a eſté obligé de rendre ce temoignage à la verité, declarant, qu'il n'euſt jamais crû ce qu'il a veu & experimenté, combien la pieté eſt bien enracinée dans l'ame de ces pauvres Captifs, qui ſurpaſſent de beaucoup en devotion le commun des Chreſtiens, quoy qu'ils n'ayent eu depuis ſi long-temps aucune aſſiſtance de leurs Paſteurs. Ils ſe ſont approchez des Sacremens, ils ont fait Baptiſer leurs enfans, & ont fait voir le [53] lieu où ils s'aſſamblent tous les ſoirs ſans y manquer, pour conſerver leur ferveur par les prieres publiques qu'ils font enſemble, où ſe trouuẽt auſſi quelques Iroquois, attirés par l'odeur de ce bon exemple, & perſuadez de la verité de noſtre ſainte Foy par une ſi genereuſe conſtance.

Comme les Iroquois ont fait des conqueſtes dans toutes les parties du Canada, ils nous donnent moyen

before putting them to bed. Their ordinary conversation in the Cabins is about Hell and Paradise, of which we often speak to them.

The same custom is followed in the other Villages, in imitation of this one; and we are from time to time invited to go and administer [52] the Sacraments to them and put these Infant Churches in such condition as this state of Barbarism admits.

At the very first visit made by Father Fremin to one of these Villages, he found there forty-five old-time Christians, who gave him, and who themselves received in return, much consolation. He was obliged to render this testimony to the truth, that he would never have believed — what he has seen and experienced — how well rooted piety is in the souls of these poor Captives, who far surpass in devotion the generality of Christians, although for so long a time they have had no help from their Pastors. They came to the Sacraments, they had their children Baptized, and they showed the [53] place where they assemble every evening, without fail, to maintain their fervor by the public prayers which they offer together. There, too, some Iroquois are to be found, attracted by the odor of this good example, and persuaded, by so noble a constancy, of the truth of our holy Faith.

As the Iroquois have made conquests in all parts of Canada, they give us means of opening the Treasures of grace to every kind of Nation, by instructing their Captives.

A poor Slave woman, taken in war and brought from the North Sea, is experiencing a blessing, as the effect of this instruction. When at the point of

d'ouvrir les Treſors de la grace à toute ſorte de Nations, par l'inſtruction de leurs Captifs.

Vne pauvre Eſclave priſe en guerre & amenée de la Mer du Nord, en reſſent heureuſement les effects, preſte de mourir, elle a receu le S. Bapteſme avec des diſpoſitions merveilleuſes.

[54] Vne autre Captiue de la Nation des Loups, a eſté diſpoſée au Bapteſme, avant que d'eſtre brûlée ſelon la Sentence qu'on a portée contre elle. O qu'il y a de plaiſir de faire de ſemblables rencontres.

Nous ne prenons pas moins de ſoin pour la conſervation de la paix, que pour l'eſtabliſſement du Chriſtianiſme, parce que l'un depend de l'autre: c'eſt ce qui nous a fait faire tous nos efforts pour conſerver la vie à un Outaoüac, que les Iroquois d'Onnejout avoient envoié icy comme une victime deſtinée au feu. On le fit entrer dans ce Bourg, pour nous en dêrober toute connoiſſance; on prepare les feux qui devoient éclairer cette horrible nuit, choiſie pour cette cruelle execution. Par malheur il ne ſe [55] trouvoit icy pour lors aucun des Anciens, à qui il appartenoit d'areſter ces violences; les ieunes gens qui ne reſpirent que la guerre, s'eſtoient desja ſaiſis de cette proye, & l'avoient enfermée dans une Cabanne toute en feu, pour y executer à la ſourdine leurs cruautés ordinaires: une femme Iroquoiſe m'en vint avertir en ſecret, (c'eſt le Pere Fremin qui parle) i'y cours incontinent, ie parle, i'exhorte, mais en vain: ie menace, ie fais retirer les femmes & les enfans: tous m'obeiſſent, à la reſerve de deux hommes, qui nonobſtant tous mes efforts continuerent à bruler ce miſerable: ie fais le cry par toutes les ruës du Bourg; vieillards vous eſtes morts, enfans il n'y a plus de vie

death, she received Holy Baptism, with a marvelous aptness for it.

[54] Another Captive woman, of the Nation of the Loups, was prepared for Baptism, before being burned according to the Sentence that was pronounced upon her. Oh, what pleasure there is in encountering such souls!

We take not less care for the preservation of peace than for the establishment of Christianity, because one depends upon the other. For that reason, we put forth all our efforts to save the life of an Outaouac whom the Iroquois of Onneiout had sent hither as a victim destined for the fire. "They brought him to this Village in order to keep all knowledge of the matter from us; and the fires were prepared which were to have lighted up that horrible night chosen for this cruel execution. Unfortunately, it happened that there was not [55] here, at that time, any one of the Elders, to whom it belonged to arrest these acts of violence. The young people, who breathe only war, had already seized this prey, and had shut the man up in a Cabin which had all its fires lighted, in order to execute their usual cruelties there in concealment, when an Iroquois woman came to notify me secretly of the affair." (It is Father Fremin who is speaking.) "I ran to the spot in haste; I spoke, I exhorted, but in vain. I threatened; I made the women and children retire. All obeyed me, with the exception of two men who, notwithstanding all my efforts, continued to burn this wretch. Through all the streets of the Village I raised the cry: 'Old men, you are dead! Children, no life remains to you! The peace is [56] broken. Behold the Loups coming on one side, and, on the

pour vous, la paix eſt [56] rompüe; voila les Loups qui viennent d'un coſté, & de l'autre ie vois Onontio auec ſon armée; Voſtre terre va eſtre renverſée, vos Champs, vos Cabannes, vos Bourgades vont eſtre ruinées. Aprés avoir couru toutes les ruës faiſant ces cris, ie m'arreſtay devant la Cabanne où l'on bruloit ce priſonnier, contre un des principaux articles de la Paix; mais la porte eſtoit baricadée: ie crie plus haut, diſant que tout le païs eſt perdu; on ne me reſpond point. Ie trouve par bon-heur un vieillard, parent de ceux qui eſtoient cauſes de cette tragedie; ie luy parlay ſi efficacement, & mes menaces eurent un tel effet ſur luy, qu'avec l'autorité que ſon âge & ſon alliance luy donnoit, il alla retirer ce pauvre homme du [57] milieu des feux, & me le remit entre les mains. Il fut bien guery de ſes bleſſures; mais la vehemence de la douleur, iointe à la peur, luy cauſa une fievre, qui m'a donné tout loiſir de l'inſtruire à mon aiſe, & le preparer à ſa derniere fin. De fait 24. iours aprés cet accident, il eſt mort en bon Chreſtien, & ie ne doute plus que ce n'ait eſté par une Providence toute particuliere, que i'ay fait tous ces efforts pour ſa liberté, afin de le delivrer en meſme temps des feux des Iroquois & de ceux de l'enfer.

Nous l'avons enterré avec bien de la ioye, & avec toute la ſolennité qui ſe peut garder dans le milieu de cette barbarie. Tous nos Chreſtiens y ont aſſiſté en bel ordre, & avec une modeſtie qui [58] a ravy les Iroquois, leſquels ont voulu voir cette ceremonie ſi extraordinaire, & qui ne s'eſtoit jamais pratiquée chez eux. Ainſi peu à peu nous eſtablirons le Royaume de IESVS-CHRIST, ſur les ruines de celuy de

other, I see Onontio with his army. Your land is going to be devastated, your Fields, your Cabins, your Villages are going to be ruined.' After running through all the streets with these cries, I halted before the Cabin where the prisoner was being burned — contrary to one of the principal articles of the Peace; but the door was barricaded. I called more loudly, saying that the whole country was lost; but I received no answer. By good luck, I found an old man, a relative of those who were the authors of this tragedy. I spoke to him so vigorously, and my menaces had such an effect upon him, that, with the authority which his age and his kinship gave him, he proceeded to rescue this poor man from the [57] midst of the flames, and handed him over into my keeping. He was cured of his wounds, indeed; but the acuteness of the pain, together with the fear, caused him a fever, which afforded me abundant leisure to instruct him at my convenience, and to prepare him for his end. In fact, 24 days after this accident he died a good Christian; and I no longer doubt that it was by a very special Providence that I made all those efforts for his liberty, in order to deliver him at the same time from the fires of the Iroquois and from those of hell."

We interred him with much joy, and with all the solemnity that can be observed amid this state of barbarism. All our Christians were present, in fine order, and with a modesty of bearing that [58] delighted the Iroquois, who wished to see this ceremony, which was so extraordinary to them, and had never been observed among them. Thus, little by little, we shall establish the Kingdom of JESUS CHRIST upon the ruins of that of Satan, who is

Satan, qui fait tous ſes efforts au contraire, comme nous allons voir dans l'article ſuivant.

ARTICLE VI. DE L'YVROGNERIE DES IROQUOIS D'AGNIÉ & DE SES MALHEUREUX EFFETS.

Il y a bien des empeſchemens à l'eſtabliſſement de la Foy parmi ces peuples, dont on a aſſés parlé dans les Relations precedentes: un des plus grands dont on n'a pas encor fait mention, & dont le diable ſe ſert bien avantageuſement, [59] eſt l'ivrognerie, cauſée par l'eau de vie, que les Europeans de ces coſtes là ont commencé à leur vendre depuis quelques années.

Elle eſt ſi commune icy, & y cauſé de tels deſordres, qu'il ſemble quelque-fois que tous ceux du Bourg ſont devenus fols tant eſt grande la licence qu'ils ſe donnent, quand ils ſont pris de boiſſon. On nous a ietté des tiſons à la teſte; on a mis nos papiers au feu, on a forcé noſtre Chapelle, on nous a ſouvent menacez de la mort, & pendant les trois & quatre iours que durent ces deſordres, & qui arrivent aſſés ſouvent, il faut ſouffrir mille inſolences ſans ſe plaindre, ſans manger, ſans repoſer; ces furieux renverſant tout ce qu'ils rencontrent, [60] & meſme ſe maſſacrant les uns les autres, ſans eſpargner ni parens, ni amis, ni compatriotes, ni eſtrangers. Les choſes vont quelque-fois à un tel excés, qu'il nous ſemble que la place n'eſt plus tenable; mais nous ne la quitterons qu'avec la vie: & cependant nous travaillons toûjours à ramaſſer les precieux reſtes du ſang de Iesvs-Christ, qui n'a pas eſté moins reſpandu pour ces pauvres Barbares, que pour le reſte du monde.

exerting all his efforts to the contrary, as we are about to see in the following article.

ARTICLE VI. OF THE DRUNKENNESS OF THE IROQUOIS OF AGNIÉ, AND ITS UNFORTUNATE EFFECTS.

THERE are many hindrances to the establishment of the Faith among these peoples, to which sufficient reference has been made in the preceding Relations; but one of the greatest, which has not yet been mentioned, of which the devil avails himself very advantageously, [59] is drunkenness, caused by the brandy that the Europeans of these coasts began to sell to the natives some years ago.

It is so common here, and causes such disorders, that it seems sometimes as if all the people of the Village had become insane, so great is the license they allow themselves when they are under the influence of liquor. Firebrands have been thrown at our heads, and our papers set on fire; our Chapel has been broken into; we have been often threatened with death; and during the three or four days while these disorders last,—and they take place very often,—we have to suffer a thousand acts of insolence without complaint, without eating, and without repose. Meanwhile, these furious creatures overthrow everything they come to, [60] and even massacre one another, without sparing either relatives or friends, compatriots or strangers. These acts sometimes go to such an excess that the place seems to us no longer tenable; but we shall leave it only with our lives. Meanwhile, we are constantly working to gather up the precious remnants of the blood of JESUS CHRIST, which was shed not less for these poor Barbarians than for the rest of the world.

Quand l'orage eſt paſſé, nous ne laiſſons pas de faire nos fonctions aſſés paiſiblement; nous avons entre autres celebré la feſte de Noël avec toute la devotion imaginable de la part de nos Neophytes, dont pluſieurs ont aſſiſté à ſix Meſſes de ſuitte: ainſi Dieu [61] ne nous laiſſe pas toûjours dans l'amertume.

Nous avons bien quarante Hurons qui font profeſſion publique du Chriſtianiſme, & qui ſont pour la plus part en tres bon train, & dans une grande ferveur. Les trois premiers mois nous auons Baptiſé une cinquantaine de perſonnes, dont deux femmes Iroquoiſes & deux Algonquines ſont en voye de ſalut, comme nous avons ſujet de le croire, vëu les bons ſentiments, dans leſquels elles ont expiré; du depuis nous en avons encor bien Baptiſé cinquante; & de tout ce nombre, trente enfans. Sont avec toute aſſurance dans le Paradis.

Voila pour le preſent tout ce que nous pouvons dire de cette Miſſion de Sainte Marie, pour [62] laquelle nous concevons de grandes eſperances, ſi la paix dure, & ſi nos Iroquois ſont humiliés. Pour y contribuer, nous avons iugé qu'il eſtoit bon que le Pere Pierron, aprés avoir eſté chez les Hollandois, ou pluſtoſt les Anglois qui ſe ſont rendus Maiſtres de la nouvelle Hollande, entrepriſt le voyage de Quebec ſur les glaces, pour informer Monſieur le Gouverneur & Monſieur l'Intendant de l'eſtat de ce païs; afin qu'ayants toutes les lumieres neceſſaires, ils puiſſent continuer ce grand ouvrage de la paix qu'ils ont ſi heureuſement commencé.

When the storm has passed, however, we can perform our functions peaceably enough; and, among others, we have celebrated the Christmas holiday with all the devotion imaginable on the part of our Neophytes, several of whom were present at six consecutive Masses. In this way, God [61] does not leave us always in bitterness.

We have fully forty Hurons who make public profession of Christianity; for the most part, they are making very good progress, and are very zealous. During the first three months we Baptized fifty persons, of whom two Iroquois and two Algonquin women are in the way of salvation, as we have reason to believe, in view of the pious feelings in which they died. Since then, we have Baptized fully fifty more; and of this entire number thirty children are, with all certainty, in Paradise.

That is, for the present, all that we can say about this Mission of Sainte Marie, for [62] which we conceive great hopes if the peace lasts, and if our Iroquois are humbled. To promote this end, we thought it advisable that Father Pierron, after having visited the Dutch,—or, rather, the English, who have made themselves Masters of new Holland,—should undertake the journey to Quebec on the ice, in order to inform Monsieur the Governor and Monsieur the Intendant of the state of this country—to the end that they may, having all the information necessary, be able to continue this great work of the peace, which they have so happily begun.

[63] CHAPITRE III.

DE LA MISSION DE S. FRANÇOIS XAUIER CHEZ LES IROQUOIS D'ONNEÏOUT.

LE Pere Iacques Bruyas eſtant arriué à Agnié, en compagnie des Peres Fremin, & Pierron, ſe ſepara d'eux pour tirer vers la Bourgade d'Onneïout, qui eſt la ſeconde Nation des Iroquois Inferieurs; la moins nombreuſe en effet, mais la plus ſuperbe, & la plus inſolente de toutes. Il y arriva dans le mois de Septembre de l'année 1667. pour y ietter les fondemens d'une nouvelle Egliſe, à laquelle la Prouidence l'avoit deſtiné. Voicy comme il en parle.

Ie ne ſcaurois mieux commencer que par ce qui s'eſt paſſe en [64] ce iour, auquel i'ay eu la conſolation de dire pour la premiere fois la Sainte Meſſe dans ma petite Chapelle, qui vient enfin d'eſtre acheuée par les propres mains de nos Iroquois. Ieſpere que la feſte du Glorieux Archange S. Michel me ſera de bon augure, puis-qu'il eſt le Prince de l'Egliſe, il aura ſoin de celle-cy, qui ne fait que naiſtre, & luy donnera accroiſſement.

Huit iours aprés que i'eus ouvert la Chapelle, Dieu m'a comblé d'une ioye tres ſenſible, dans l'heureuſe rencontre que i'ay fait d'une femme âgée de 50. ans, malade d'une oppreſſion de poitrine & d'une fievre continuë, qui dans ſes redoublemens la met à l'extremité. Cette Ame predeſtinée pour le Ciel, ayant

[63] CHAPTER III.

OF THE MISSION OF ST. FRANCIS XAVIER AMONG THE IROQUOIS OF ONNEIOUT.

FATHER Jacques Bruyas, having arrived at Agnié in company with Fathers Fremin and Pierron, separated from them, in order to proceed toward the Village of Onneiout. This is the second Nation of the Lower Iroquois,—although really the least populous, the proudest, and most insolent of all. He arrived there in the month of September of the year 1667, to lay in that place the foundations of a new Church, to which task Providence had assigned him. He speaks of it thus:

"I cannot better begin than with what happened on [64] the day when I had the consolation of saying Holy Mass for the first time in my little Chapel, which at last has just been finished by our Iroquois, with their own hands. I hope that the feast-day of the Glorious Archangel St. Michael will be of good augury to me, since he is the Prince of the Church. He will have care of this one which has just been born, and he will give it increase.

"A week after I had opened the Chapel, God filled me with a very lively joy in the happy meeting I had with a woman of 50 years of age, who was afflicted with a congestion of the chest and a continual fever, which, in its repeated attacks, reduced her to the last stage of weakness. This Soul predestined for Heaven, having heard [65] her daughter

oüy [65] parler à ſa fille de la priere que i'enſeignois a faire tous les iours, luy têmoigna qu'elle ſeroit bien aiſe de me parler pour ſe faire inſtruire: ie me transportay auſſitoſt dans ſa Cabanne, où ie trouvay un cadavre animé, plûtot qu'une femme vivante; Ce qui m'obligea de luy parler du bon-heur que les Fideles poſſederoient en l'autre vie, & luy ouvrir l'eſprit pour les autres Myſteres de noſtre Foy. Elle m'eſcoute avec attention, & m'aſſure qu'elle croit tout ce que ie luy dis; I'y retourne tous les iours à pluſieurs repriſes: enfin la voyant tirer à la fin, & d'ailleurs bien inſtruite, ie l'ay Baptiſée; & depuis i'ay toûjours reconnu dans elle vne affection tres fervente & tres ſincere pour la priere.

Vn peu avãt qu'elle expira, ie luy [66] fis faire les actes propres des moribons, iuſqu'a ce qu'ayant perdu la parolle, elle ne me parloit plus que par ſignes: neanmoins luy ayant monſtré le Crucifix, ie luy dis pour la derniere fois, Agathe, (c'eſtoit ſon nom de Bapteſme) voila celuy qui eſt mort pour toy, ne l'aime tu pas? Veux tu encor l'offencer? alors faiſant encor un effort, elle dit diſtinctement, oüy ie l'aime, iamais plus de peché; ie croy en luy, il n'eſt pas menteur comme nous; & la parolle luy ayant manqué auſſi bien que l'vſage de ſes mains qu'elle ne pouvoit plus remuer, elle me fit ſigne des yeux & de la bouche, d'approcher mon Crucifix, ce qu'ayant fait, elle le baiſa avec tant de devotion, que i'eus bien de la peine de ne pas donner quelques larmes [67] à un ſpectacle ſi nouveau, d'une perſonne élevée dans l'idolatrie, & inſtruite depuis ſi peu de temps.

C'eſt donc ainſi que cette pauvre Iroquoiſe eſt morte entre les bras de IESVS mourant; & c'eſt ainſi que

speak about prayer,—which I taught them to offer every day,—assured her that she would be very glad to speak to me for the purpose of having herself taught. I immediately went into her Cabin, where I found an animated corpse rather than a living woman; this constrained me to speak to her of the happiness that the Faithful would possess in the other life, and to prepare her mind for the other Mysteries of our Faith. She listened to me attentively, and assured me that she believed all that I told her. I returned to her several times every day, and at last, seeing that she was approaching her end, and, moreover, was well instructed, I Baptized her; and since then I have constantly observed in her a very fervent and sincere fondness for prayer.

"A little before she died, I [66] helped her make the acts proper to the dying, until she lost the use of her voice, and could no longer speak to me except by signs. Nevertheless, showing her the Crucifix, I said to her for the last time, 'Agathe' (that was her Baptismal name), 'behold him who died for thee; dost thou not love him? Wilt thou still offend him?' Then, making one more effort, she said distinctly, 'Yes, I love him; never any more sin; I believe in him, he is not a liar like ourselves.' And her voice failing her, as well as the use of her hands, which she could no longer move, she made me signs with her eyes and her mouth to bring my Crucifix nearer; and when I had done so, she kissed it with so much devotion that I could hardly refrain from shedding tears [67] at a spectacle so new, offered by a person brought up in idolatry, and only so recently instructed.

"In such manner, then, this poor Iroquois woman

Dieu detrempe les dégouts & les ennuis qui ſont inſeparables de la fonction où ie ſuis employé, & qu'il adoucit les amertumes de ma ſolitude.

Cette ſeule victoire ſur le demon eſt capable de me donner de nouvelles forces pour le combatre, & pour tout entreprendre, où il s'agira de la gloire de mon Maiſtre.

Cette bonne femme à laiſſé une fille, qui eſt un des [plus] beaux naturels que ie connoiſſe, & qui ne cedera pas à ſa mere, comme i'eſpere. I'ay ſceu d'elle une choſe [68] fort rare parmy les Sauvages, & que ie ne puis aſſés admirer dans la corruption vniverſelle des autres; c'eſt que jamais elle n'a violé la foy coniugale à ſon mari. On l'a ſouvent ſollicitée, & meſme on luy à ietté des ſorts pour la priver des fruits du Mariage, mais ni la ſterilité, ni toutes les menaces qu'õ a pû luy faire, n'ont eſté capables de l'ébranler tant ſoit peu dans ſon deſſein de garder la chaſteté coniugale.

Quelque temps apres le decez de cette Iroquoiſe, i'ay envoié au Ciel un petit enfant, que i'ay Baptiſé avant ſa mort: c'eſt un Ange qui priera pour la converſion de ſes Compatriotes. Quand ie n'aurois fait autre choſe que de contribuer au ſalut de ces deux Iroquois, ie m'eſtimerois bien payé [69] de tout ce que i'ay ſouffert, & de ce que i'eſpere ſouffrir à l'avenir. I'attens un grand ſecours de ces deux Ames innocentes aupres de Dieu.

Ie me perſuade qu'ils ont desja operé en la perſonne d'un Iroquois d'Agnié, habitué icy depuis pluſieurs années, dont la converſion à des circonſtances qui meritent d'eſtre raportées. Cet homme éſtoit malade il y a long temps, d'une fluxion ſur la

died in the arms of the dying JESUS, and it is thus that God mitigates the vexations and annoyances which are inseparable from the service in which I am engaged, and alleviates the hardships of my solitude.

"This single victory over the evil one is capable of giving me new strength to combat him, and to undertake anything that has to do with my Master's glory.

"That good woman left a daughter, who has one of the noblest natures that I know of, and who will not be inferior to her mother, as I hope. I have learned something about her [68] which is very rare among the Savages, and which I cannot sufficiently admire amid the universal corruption of the others: it is, that she has never violated her conjugal fidelity to her husband. She has often been solicited, and spells have even been cast upon her to deprive her of the fruits of Marriage; but neither sterility nor all the threats that could be made to her, have been able to shake her in the least in her purpose to guard her conjugal chastity.

"Some time after the death of the Iroquois woman, described above, I sent to Heaven a little child whom I Baptized before its death; it is an Angel, who will pray for the conversion of its Compatriots. Even if I had done nothing else than contribute to the salvation of these two Iroquois, I would deem myself well paid [69] for all that I have suffered and hope to suffer in the future. I expect great assistance from these two innocent Souls with God.

"I am persuaded that they have already made their influence felt in the person of an Iroquois from

poitrine, qui ne luy donnoit point de relâche; ſon mal augmenta beaucoup depuis un voyage qu'il voulut faire à Agnié, d'où il retourna avec une fievre continuë, qui l'obligea de chercher quelque remede pour ſoulager ſa douleur: i'avois par bon-heur encore une medecine, que ie luy donnois plûtot pour gagner [70] ſon affection, que pour luy procurer une entiere gueriſon: en effet il me têmoigna déslors qu'ils ſouhaitoit depuis long-temps d'eſtre Chreſtien, & me pria de l'inſtruire au plûtoſt: ie commençay de le faire le mieux que ie pûs, mais le demon fit bien-toſt avorter tous ces bons deſſeins, & ie fus bien eſtonné lors qu'allant viſiter mon malade, ie le trouvay ſi éloigné de croire en Iesvs-Christ, qu'il ne vouloit pas meſme me regarder. Il perſiſta huit iours entiers dans ſon opiniaſtreté, pendant leſquels il fut viſité d'un Iongleur, qui luy donna des grandes eſperances de recouvrer la ſanté, & luy fit concevoir vne plus grande averſion de la Robe noire. Cependant ie ne ceſſay de prier Dieu pour ſa converſion, voyant bien qu'il avoit peu de temps à vivre, [71] & i'interpoſay le credit de la Mere commune des Pecheurs envers ſon Fils, pour obtenir une parfaite penitence de cet infidele: apres quoy ie retournay en la Cabãne de ce miſerable, que ie trouvay ſi foible & ſi abatu, qu'à peine pouvoit il parler; & biẽ luy dis-je, tu vois ou ſe terminẽt les belles promeſſes de ton Iongleur, & tu reconnois maintenant l'inutilité de ſes ſortileges: ô que tu ferois bien mieux de me croire & de m'écouter, quand ie te promets, non pas de te rendre la ſanté pour quelques années, car ie mentirois, puis que ton mal eſt incurable; mais ie t'aſſûre que tu ſeras heureux dans le Ciel pour une Eternité. Cou-

Agnié who has lived here for several years, and whose conversion has circumstances that deserve to be related. This man had been ill for a long time, with an inflammation of the lungs which gave him no respite; and it had been much worse ever since a journey that he undertook to make to Agnié, whence he returned with a chronic fever, which obliged him to seek some remedy to ease his pain. By good fortune, I had a medicine left, which I gave him,—more to win [70] his affection than to procure him an entire cure. In fact, he declared to me then that for a long time he had wished to be a Christian; and he begged me to instruct him as soon as possible. I began to do so, as well as I could; but the demon soon brought to naught all these good purposes, and I was much astonished when, going to visit my patient, I found him so far from believing in JESUS CHRIST that he would not even look at me. He persisted in his obstinacy for a whole week, during which he was visited by a Juggler, who gave him great hopes of recovering his health and made him conceive a greater aversion for the black Gown. Nevertheless, I ceased not to entreat God for his conversion, seeing well that he had only a little while to live; [71] and I used the power of the common Mother of Sinners with her Son, to obtain for this infidel a thorough repentance. After this I went back to the Cabin of the wretched man, whom I found so feeble and so low that he could scarcely speak. 'Well,' I said, 'thou seest how the fine promises of thy Juggler end: and thou knowest now the uselessness of his charms. Oh, how much better thou wouldst do to believe me! and to listen to me when I promise thee, not to give thee back thy health for some years,—for I would

rage, mon frere, tu a peché en refuſant d'entendre la voix du Maiſtre de nos vies; mais il eſt aſſés bon pour te [72] pardonner, ſi tu és marri de l'avoir offenſé.

I'adioûtay pluſieurs autres choſes que le S. Eſprit m'inſpira, & qui toûcha en meſme temps le cœur de ce pauvre homme qui ne ceſſoit de pleurer, & me diſoit en ſanglotant, i'ay peché mon frere, ie n'ay point d'eſprit, mais ne m'abandonne pas, aye pitié de moy, inſtruis moy ſans delay; ie ſeray plus ſouple deſormais à eſcouter ta parole, ie ne veux plus obeïr au demon: il accompagnoit ſes paroles de tant de larmes, que ie n'eu pas de peine à croire que Dieu ne l'euſt touché.

Ie recommencay donc mes inſtructions, apres leſquelles ie luy donnay le Bapteſme, auquel il a ſurueſcu huit iours, pendant leſquels ie ne ſcaurois exprimer la [73] ferueur & la devotion qu'il a temoignée pour la priere.

Trois iours devant ſa mort, il tomba en delire; mais quoy qu'il n'entendiſt rien, quand on luy parloit d'affaire, il ſembloit neanmoins retourner en ſon bon ſens, quand ie luy parlois de la priere: l'eſprit luy retourna un iour avant ſon trépas, que ie paſſay aupres de lui, pour le faire ſouvenir de Dieu, & pour luy inſpirer des penſées propres pour l'eſtat, où il ſe trouvoit; mais il n'avoit pas beſoin de ma preſence pour cela, car il ne faiſoit que repeter iuſqu'au dernier moment de ſa vie, les paroles, Iesvs ayez pitié de moy, ie ſuis marri de t'avoir offenſé.

I'attribüe cette converſion à la Sainte Vierge, qui l'a impetré de ſon Fils, & qui continuë ainſi à [74] me conſoler dans ma ſolitude.

lie, since thy disease is incurable,—but, I assure thee, that thou shalt be happy in Heaven for an Eternity. Courage, my brother! Thou hast sinned in refusing to hear the voice of the Master of our lives; but he is good enough to [72] pardon thee, if thou art sorry for having offended him.'

"I added several other things, inspired thereto by the Holy Ghost—who, at the same time, touched the poor man's heart. He ceased not to weep, and said to me, sobbing, 'I have sinned, my brother; I have no sense; but do not abandon me; take pity on me, and instruct me without delay. I will be more ready to listen to thy words in the future; I will obey the demon no more.' He accompanied his words with so many tears that I had no difficulty in believing that God had touched him.

"I accordingly began my instructions again, after which I gave him Baptism. He survived but a week; during that time he showed so great [73] fervor and devotion for prayer that I cannot describe it.

"Three days before his death, he fell into a delirium; but, although he understood nothing when he was spoken to about ordinary affairs, he yet seemed to recover his senses when I spoke to him about prayer. His reason returned to him one day before his death,—a day which I passed at his side, in order to make him remember God, and to suggest to him thoughts appropriate to the condition in which he was. But he did not need my presence for that; for, up to the last moment of his life, he did nothing but repeat the words, 'JESUS, have pity on me; I am sorry for having offended thee.'

"I attribute this conversion to the Blessed Virgin, who, by her supplications, obtained it from her Son,

Aprés ce coup de grace, i'eſpere avec la miſericorde de noſtre bon Dieu, qu'aucun malade ne m'eſchappera, ſans que ie le diſpoſe à la mort; quoy que le nombre en ſoit ſi grand, que i'ay bien de la peine à les viſiter tous, & ils pouroient bien donner de l'employ à un fervent Miſſionnaire.

Quelques bonnes Chreſtiennes Huronnes me viennent au ſecours; une entre autres nommée Felicité, qui fait parfaitement l'office de Catechiſte. Ie ſuis ſurpris de l'entendre quelque fois faire ſes exhortations à nos Catechumenes, & les inſtruire de l'importance de la priere, & de l'excellence de la Foy; ſi i'en avois beaucoup de ſemblables, tout ce Bourg ſeroit bientoſt converty.

[75] Ces douceurs ſont entremélées de bien des Croix: la plus rude que i'ay eüe de ma vie, eſt d'avoir veu brûler icy quatre femmes, priſes ſur la Nation d'Andaſtogué, ſans que j'aye pû leur adminiſtrer le ſaint Bapteſme, pour les empeſcher de paſſer d'un feu veritablement bien cruel, & qui me faiſoit horreur, a un autre incomparablement plus rigoureux. I'ay fait ce que i'ay pû auprés d'elles, mais il m'a eſté impoſſible d'en tirer aucune raiſon. Il n'y a pas vn Onneïout dans ce Bourg, qui entende leur langue, & qui en ſoit entendu. O que ce m'eſtoit là une rude & peſante Croix, de voir ces pauvres victimes, ietter ſur moy du milieu de leurs flammes, des œillades tendres & ſuppliantes, comme pour me demander [76] quelque ſoulagement, & ne leur en pouvoir donner, ny pour les peines qu'elles ſouffroient alors, ny pour celles où elles alloient tomber.

I'ay eſté un peu conſolé dans mon affliction, par les bons ſentimens de la fille de noſtre Agathe, dont

and who continues thus to [74] comfort me in my solitude.

"After this manifestation of divine favor I hope that, through the pity of our good God, no sick person will escape me without my preparing him for death; although their number is so large that I have hard work to visit them all, and they could well give employment to a fervent Missionary.

"Some good Christian women of the Hurons come to seek my aid,—among others, one named Felicité, who fills to perfection the office of Catechist. I am surprised to hear her sometimes make her exhortations to our Catechumens, and instruct them in the importance of prayer and the excellence of the Faith. If I had many like her, this whole Village would be very soon converted.

[75] These comforts are interspersed with many Crosses. The heaviest I have had in my life was to see four women, who had been captured from the Nation of Andastogué, burned here without my being able to administer to them holy Baptism, to prevent them from passing out of a fire which was in truth very cruel, and filled me with horror, into another which would cause incomparably more pain. I did what I could for them, but it was impossible for me to draw from them any sign of intelligence; for there was not an Onneiout in that Village who understood their language or could make himself understood in it. Oh, what a severe and heavy Cross it was for me to see those poor victims cast pathetic and beseeching looks at me from the midst of their flames, as if to ask me [76] for some relief; and to be unable to give them any for either the pains which they

i'ay parlé, car m'eſtant venuë trouver lors qu'on amenoit ces Eſclaves, & qu'on les recevoit à la mode du païs, c'eſt à dire avec une prodigieuſe d'écharge de coups de baſtons; elle me demanda s'il y avoit du mal d'aller voir leur reception; declarant qu'elle eſtoit reſoluë de ne point ſortir de chez ſoy, de peur de déplaire à Dieu, par la veuë de ce ſpectacle d'horreur: cependant on faiſoit des cris & des huées par tout le Bourg, capables d'exciter la curioſité [77] des plus modeſtes, & il ne faut pas une moindre vertu pour s'abſtenir de ſe trouver à ces ceremonies, qu'il en euſt fallu autre fois, pour ne pas regarder les Entrées triomphantes que faiſoient les Romains dans leur ville, aprés quelque celebre victoire; puis que c'eſt à proportion la meſme choſe à l'egard de nos Sauvages, qui mettent toute leur gloire à ramener des Captifs, & leur faire faire comme une entrée triomphante dans leur Bourg.

Le iour d'apres qu'on eût brûlé ces Captifs, cette bonne femme s'informa de moy, s'il y avoit du mal d'aſſiſter à ces executions, & luy ayant reſpondu qu'elle n'offenceroit point Dieu, ſi elle s'y trouvoit ſans aucun mouvement de hayne ou de vengeance, & [78] ſans prendre plaiſir à la diſgrace de ces miſerables; ie n'ay pas oſé, me dit elle, y aller, dans la crainte de déplaire à Dieu. Ie n'ay point vëu de conſcience plus delicate: i'admire ſa generoſité à prier Dieu en face des plus libertins: ſi elle continuë comme elle à commencé, i'eſpere qu'elle ſera un iour l'appuy de cette Egliſe naiſſante. Peut-eſtre eſt-elle redevable de ce bonheur à ſon mari, Huron de Nation, autrefois Baptiſé par le feu Pere Garreau,

suffered then, or those into which they were going to fall!

"I was a little consoled in my affliction by the excellent sentiments of the daughter of our Agathe, of whom I have spoken; for she came to find me when those Slaves were being led in, and received after the manner of the country,—that is, with a prodigious discharge of blows from sticks; and she asked me if there were anything wrong in her going to see their reception. She declared that she was resolved not to go out of her house, for fear of displeasing God by witnessing this spectacle of horror. Meanwhile, shouts and yells were heard all over the Village, calculated to arouse the curiosity [77] of the most retiring person; and it needs not less virtue to keep from joining in these ceremonies than would have been required, in former times, not to look at the triumphal Entries of the Romans into their city after some celebrated victory. It is, relatively, the same thing in the case of our Savages, who rest all their glory on leading home their Captives and having them make a triumphal entry, so to speak, into their Village.

"On the day following the burning of these Captives, this good woman inquired of me whether there were any harm in being present at such executions; and when I told her that she would not offend God if she were present without any motive of hate or of vengeance, and [78] without taking pleasure in the disgrace of those unfortunates, she said to me: 'I did not dare to go, for fear of displeasing God.' I have not seen a more delicate conscience; and I admire her courage in praying to God before the most irreligious; if she continues as she has begun,

homme d'un bon naturel, & fort porté aux choſes de ſon Salut.

C'eſt ainſi que ce petit troupeau va croiſſant: ie l'ay augmenté dés les quatre premiers mois, de cinquante deux Ames, à qui i'ay conferé le Sacrement de Bapteſme. Ce ſont la plus part des enfans; [79] car pour les Adultes, il faut y proceder avec un grand diſcernement, de peur de faire plus d'Apoſtats que de Chreſtiens. Ils tiennent le ſonge comme une Divinité qu'ils adorent; & ils ont l'inſtabilité du mariage, comme une porte ouverte au deſordre de leurs convoitiſes; ce ſont deux grands obſtacles à la Foy, & qui me rendent plus dificile à les admettre à l'Egliſe: neanmoins ſi les prieres des Ames zelées pour la converſion des Sauvages obtiennent de la miſericorde de noſtre Seigneur, que nos Iroquois demeurent dans l'humiliation & dans la crainte; i'eſpere qu'en peu de temps, nous pourons elever icy, ſur les ruines de l'infidelité, une Egliſe fleuriſſante, & reduire ces eſprits de ſang & de cruauté, [80] à la douceur du Chriſtianiſme.

I hope that she will be some day the support of this infant Church. Perhaps she is indebted for this good fortune to her husband, a Huron by Nation, a man of good disposition, and much inclined to the things of his Salvation; he was Baptized formerly by the late Father Garreau.

"It is thus that this little band continues to increase. Since the first four months, I have added to it fifty-two Souls, on whom I have conferred the Sacrament of Baptism. These are, for the most part, children; [79] for with Adults one must proceed with great discernment, for fear of making more Apostates than Christians. They regard a dream as a Divinity, which they adore; and they have, in the instability of their marriages, an open door, as it were, to the riot of their lusts. These are two great obstacles to the Faith, which make it more difficult for me to admit them into the Church. Nevertheless, if the prayers of Souls zealous for the conversion of the Savages obtain from the mercy of our Lord that our Iroquois continue in a state of humiliation and fear, I hope that in a short time we shall be able to erect here a flourishing Church upon the ruins of infidelity, and reduce those spirits of blood and cruelty [80] to the gentleness of Christianity."

CHAPITRE IV.

DE LA MISSION DE S. IEAN BAPTISTE, AUX IROQUOIS D'ONNONTAÉ.

NOVS ſuivons la ſituation des lieux dans l'ordre des Chapitres; car apres la Nation d'Agnié, & celle d Onneiout, tirant entre le Midy & le Couchant, on rencontre Onnontaé, grande Bourgade, qui eſt le centre de toutes les Nations Iroquoiſes, & où ſe tiennent tous les ans comme les Eſtats generaux, pour vuider les differents qui pouroient avoir pris naiſſance entre eux, pendant le cours de l'année.

Leur Politique en cela eſt tres ſage, & n'a rien de Barbare: car comme leur conſervation depend [81] de leur vnion. Et comme il eſt dificile que parmy des peuples, où la licence regne avec toute impunité; ſur tout parmy les ieunes gens, il ne ſe paſſe quelque choſe capable de cauſer de la rupture, & de deſunir les eſprits; ils font châque année une aſſemblée generale dans Onnontaé, où tous les Dêputés des autres Nations ſe trouvent pour faire leurs plaintes, & recevoir les ſatisfactions neceſſaires, par des preſents mutuels, avec leſquels ils s'entretiennent ainſi en bonne intelligence. C'eſt ce qui fait que de toutes les Miſſions Iroquoiſes, celle ſur qui nous iettons les yeux avec plus de complaiſance, eſt celle-cy; par ce que outre ce que nous en venons de dire, elle a receu toute la premiere les lumieres de l'Evangile, [82] & peut paſſer pour la plus ancienne Egliſe des Iroquois.

CHAPTER IV.

OF THE MISSION OF ST. JEAN BAPTISTE AMONG THE IROQUOIS OF ONNONTAÉ.

WE follow the location of the places in the order of the Chapters; for after the Nation of Agnié and that of Onneiout, proceeding in a Southwesterly direction, we reach Onnontaé,—a large Village, and the center of all the Iroquois Nations,—where every year the States-general, so to speak, is held, to settle the differences that may have arisen among them in the course of the year.

Their Policy in this is very wise, and has nothing Barbarous in it. For, since their preservation depends [81] upon their union, and since it is hardly possible that among peoples where license reigns with all impunity—and, above all, among young people—there should not happen some event capable of causing a rupture, and disuniting their minds,—for these reasons, they hold every year a general assembly in Onnontaé. There all the Deputies from the different Nations are present, to make their complaints and receive the necessary satisfaction in mutual gifts,—by means of which they maintain a good understanding with one another. Therefore, of all the Iroquois Missions, the one which we regard with the most complaisance is this one; because, besides what we have just said about it, it was the very first to receive the light of the Gospel, [82] and can pass for the oldest Church among the Iroquois.

La Providence a fait naiſtre une occaſion favorable pour luy donner commencement, ou plûtoſt pour retablir en ſon premier eſtat le Chriſtianiſme qui y eſtoit floriſſant, & le ſeroit encor, ſi la perfidie de quelques uns de ces Barbares n'euſſent chaſſé les Paſteurs, il y a plus de dix ans, par la guerre qu'ils renouvellerent alors contre les François.

Le Pere Iulien Garnier eſtant monté pendant l'Eſté dernier à Onneïout, pour y travailler coniointement avec le Pere Bruyas, au ſalut de ces peuples, ſe vit obligé par tous les motifs de charité, de donner iuſqu'à Onnontaé, qui n'eſt éloigné que d'une petite iournée.

[83] Il y fût receu avec tous les têmoignages de cordialité & de bienveillance, qu'on peut ſouhaiter d'un peuple qui quoy que barbare & [*sc.* est] fort affectionné à nos Peres; iuſques là qu'ils luy firent une douce violence pour l'empeſcher de retourner à ſon Poſte, ſe mettans en devoir de le contenter en tout ce qu'il deſireroit deux. Et comme il leur eut declaré qu'il ne pouvoit pas demeurer tout ſeul, & ſans Chapelle, Garakontié, ce Fameux Capitaine, dont on a tant parlé dans les Relations precedentes, s'obligea de ſatisfaire à l'un & à l'autre: & de fait en peu de iours il mit ſur pied une Chapelle, & auſſitôt aprés entreprit le voyage de Quebec, pour viſiter Monſieur le Gouverneur, qui avoit deſiré de voir cet homme [84] ſi obligeant envers les François, & pour emmener avec ſoy quelques uns de nos Peres, qu'il venoit demander, & dont il vouloit eſtre le Conducteur en ſon païs.

Pour faire mieux reuſſir ſon Ambaſſade, il lie partie avec les quatre premieres teſtes du Bourg, qui

Providence has offered an opportunity favorable for giving it a beginning,—or, rather, for restoring to its first condition the Christian Church which was flourishing there. It would still be prosperous, had not the perfidy of some of those Barbarians driven away the Pastors, more than ten years ago, by the war which they then renewed against the French.

Father Julien Garnier—who had gone up to Onneiout last Summer, in order to work jointly with Father Bruyas for the salvation of those tribes—saw himself constrained, by all the motives of charity, to devote himself to Onnontaé, which is only a short day's journey distant.

[83] He was received there with all the marks of cordiality and good will that can be desired from a people who, although barbarous, are very affectionately inclined toward our Fathers—even to the point of doing him a gentle violence, in order to prevent him from returning to his Post, undertaking to satisfy him in all that he should desire of them. And, as he had told them that he could not remain all alone and without a Chapel, Garakontié, that Famous Captain of whom so much has been said in the preceding Relations, undertook to satisfy both of these wants. In fact, in a few days he erected a Chapel. Immediately after, he undertook the journey to Quebec, in order to visit Monsieur the Governor,—who had desired to see this man [84] who was so obliging to the French,—and to bring back with him some of our Fathers whom he went to ask for, and whose Escort to his own country he wished to be.

In order to make his Embassy more successful, he

repreſentoient les pri[n]cipales familles dont il eſt compoſé: En cette Compagnie il arriva à Quebec le 20. iour d'Aouſt dernier; où ayant paru devant Monſieur le Gouverneur & Monſieur l'Intendant, il fit cinq preſents, qui eſtoient comme les Truchemens des cinq paroles, qu'il portoit de la part de toute ſa Nation.

[85] ARTICLE I. PRESENS FAITS PAR GARAKONTIÉ, AMBASSADEUR DES IROQUOIS D'ONNONTAÉ. IL PARLA EN CES TERMES À Mr LE GOUVERNEUR.

IE me ſuis autres fois vanté d'avoir fait pour la Nation Françoiſe, ce que jamais parmy nous un Amy n'avoit fait pour un autre; ayant rachepté plus de vingt ſix de ſes Captifs, des mains de ceux qui les auroient brûlés, ſi ie ne les euſſe retirés; Mais maintenant ie n'oſe plus me glorifier de ce que i'ay fait en ce point; dautant que vous, Onnontio! avez fait bien davantage pour nous, donnant la vie, non ſeulement aux Onneïout qui eſtoient parmy vous, tandis que ceux, de la part de qui ils venoient demander la paix, vous tuoient; [86] mais de plus la donnant à toute autant de perſonnes, qui compoſent nos cinq Nations, lors qu'ayant mené une puiſſante armée, & pouvant mettre tous à feu & à ſang, dautant que chacun fuyoit devant elle, vous vous eſtes contenté d'humilier le ſeul Agnié; c'eſt en quoy vous avez ſurmonté l'eſperance que i'avois en la clemence des François; & c'eſt de quoy auiourd'huy ie vous viens remercier, & voudrois bien auſſi eſtre capable de remercier noſtre grand Roy Lovis, de ce qu'il n'a pas deſiré noſtre ſang, ny noſtre totale ruine; mais ſeulement de nous humilier.

2. Ie viens auſſi nettoyer vos viſages des larmes,

associated himself with the four chief men of the Village, who represented the principal families of which it is composed. In their Company he arrived at Quebec on the 20th day of last August, where, appearing before Monsieur the Governor and Monsieur the Intendant, he made five presents. These were the Interpreters, as it were, of five words, which he brought in behalf of the whole Nation.

[85] ARTICLE I. PRESENTS GIVEN BY GARAKONTIÉ, AMBASSADOR FROM THE IROQUOIS OF ONNONTAÉ. HE SPOKE IN THESE TERMS TO MONSIEUR THE GOVERNOR:

I FORMERLY boasted of having done for the French Nation what never among ourselves had one Friend done for another,—having ransomed more than twenty-six of its Captives from the hands of those who would have burned them, if I had not rescued them. But now I no longer dare to glory in what I have done in this respect, inasmuch as you, Onnontio, have done much more for us. For you have given life not only to the people of Onneiout who were among you, while those in whose name they came to ask for peace were killing you, [86] but also in granting it to all those who compose our five Nations. At the time when you brought a powerful army and might have put all to fire and sword,—inasmuch as every one fled before that army,—you were satisfied to humble Agnié alone. Thus you exceeded the hope I had reposed in the clemency of the French; and for that reason I have come to-day to thank you. I wish also that I could thank our great King Louis for having desired neither our

que le Pere Garnier nous a dit avoir decoulé [87] de vos yeux, en ſuitte de la mort de nos gens tués par les Andaſtoë

3. Le Pere Garnier en mettant le pied dans Onnontagué, dit que c'eſtoit Onnontio, qui luy avoit commandé partant de Mont-Royal, de nous venir viſiter, pour voir en quel eſtat eſtoit noſtre pauvre Nation. Cette courtoiſie nous a tellement gagné le cœur, que nous luy avons fait toutes ſortes de careſſes, & l'avons prié de ne nous point quitter; à quoi s'eſtant accordé, moyennant que nous luy fiſſions une Chapelle, & que nous luy vinſſons querir un compagnon, nous auons fait l'un & l'autre: La Chapelle fut faite deux iours aprés ſon arrivée; & maintenant nous voicy venus, premierement pour vous remercier [88] de ce que vous vous eſte ſouvenu de nous; & puis pour demander vne Robe-noire pour luy ſervir de compagnon. Donnez nous auſſi un Chaſſeur.

4. Vous ne ſçauriez douter de ma fidelité; ie vous prie de croire que toutes nos Nations ſeront dorenavant dans le reſpect, qu'elles ont promis à vôtre grand Onnontio; n'écoutez plus les Hurons fugitifs, qui vous veulent mettre en defiance envers nous.

5. Nous n'avons jamais tenu les Loups pour nos ennemis, & neanmoins ils nous tuent. Faites, ô Onnontio! que voſtre voix retantiſſe dans leur païs; & que dorénavant ils n'infeſtent plus les chemins, que vous & nous tenons pour nous entreviſiter: car [89] autrement ils vous tuëront bien-toſt, auſſi bien que nous.

Aprés qu'il eut ainſi parlé, on luy fit reſponſe par autant de paroles, accompagnées de cinq preſents.

blood, nor our total ruin, but merely our humiliation.

2. I come also to wipe from your faces the tears that Father Garnier told us had been shed [87] by you, in consequence of the death of our people who were killed by the Andastoë.

3. Father Garnier, on setting foot in Onnontagué, said that it was Onnontio who had ordered him, on departing from Mont-Royal, to come and visit us, in order to see in what condition our poor Nation was. This courtesy so won our hearts that we lavished on him all sorts of caresses, and begged him not to leave us; and when he agreed to this, on condition that we should build him a Chapel, and should come and get a companion for him, we did both. The Chapel was built two days after his arrival; and you see us here, first to thank you [88] for having remembered us, and then to ask you for a black Gown to serve him as companion. Give us also a Chasseur.

4. You cannot doubt my fidelity. I beg you to believe that all our Nations will henceforth observe the respect that they promised to your great Onnontio. Do not listen any longer to the Huron fugitives, who wish to make you distrustful of us.

5. We have never regarded the Loups as our enemies, and yet they kill us. Make your voice, O Onnontio, reëcho in their country; and cause them no longer to infest the roads which you and we travel for exchanging visits; for [89] otherwise they will soon kill you as well as us.

After he had spoken thus, he was answered by the same number of words, accompanied by five presents.

RESPONSES DONNÉES LE 27. AOUST 1668. AUX PAROLES DES IROQUOIS DE LA NATION D'ONNONTAGUÉ PORTÉES PAR LE CAPITAINE GARAKONTIÉ.

LE François convient avec toy: tu as teſmoigné en toute occaſion, que tu l'aimois ſi fortement, qu'il en a receu des marques aſſurées, qui ne ſouffrent pas qu'on doute de la verité de tes paroles; auſſi il t'a témoigné qu'il avoit cela fort agreable, & t'en a marqué ſa reconnoiſſance; que les belles actions ſont eſtimées meritoires, quand elles ſe [90] ſoutiennent par une conduite toûjours égale. On eſpere que la tienne ne ſe dementira jamais, & que tu inſpireras à tes freres & à tes nepveux, de la tenir inviolable à l'egard des François; puiſque tu reconnois en eux de ſi bons ſentimens de compaſſion & de clemence, & que tu és perſuadé, que pouvant deſtruire tes freres & tes nepveux, ils ont eu la bonté de ne le pas faire. Fais donc perdre la penſée que teſmoigne avoir quelque ieuneſſe eſtourdie, d'entre tes freres & nepveux, que ſi les François n'ont pas eſté deſtruire le Bourg d'Onneïout, c'eſt qu'ils ne l'ont pû, ou ne l'ont oſé faire; & fais leur entendre, que quand il n'y auroit icy preſentement aucunes troupes capables de telle entrepriſe, [91] ce grand Onnontio, nommé Lovis, eſt ſi puiſſant & ſi ialoux du reſpect que luy doivent ſes enfans; qu'il en envoyroit icy vingt fois davantage, qu'il n'y en a preſentemẽt, au moindre advis qu'il auroit, que quelque Iroquois des cinq habitations auroit fait la moindre iniure, non ſeulement à ſes propres Subjets; mais encor à ceux des Nations Sauvages, qui ſe ſont mis ſoubs ſa protection, & qui l'ont reconnu comme leur Souverain, ainſi que tu as fait pour tes cinq habitations. Pour cela un preſent.

ANSWERS GIVEN ON THE 27TH OF AUGUST, 1668, TO THE WORDS OF THE IROQUOIS OF THE ONNONTAGUÉ NATION, BROUGHT BY CAPTAIN GARAKONTIÉ.

"THE Frenchman agrees with thee. Thou hast shown on every occasion that thou didst love him, so clearly that he has received assured evidences of it, which do not admit any doubt of the truth of thy words. He has also made it plain to thee that this was very agreeable to him; and he has shown his gratitude for it. He declares also that noble actions are esteemed meritorious when they [90] are sustained by a conduct always constant. It is hoped that thine own conduct will never belie itself; and that thou wilt inspire thy brothers and nephews to observe it inviolably, as far as the French are concerned,—since thou recognizest in them so excellent sentiments of compassion and clemency; and since thou art persuaded that, although they could have destroyed thy brothers and thy nephews, they had the kindness not to do so. Then dispel the thought which some giddy young people among thy brothers and nephews seem to have, that, if the French have not destroyed the Village of Onneiout, it is because they could not or did not dare to do so. Make them also understand that, even if there were not at present any troops here who are capable of such an enterprise, [91] the great Onnontio named Louis is so powerful, and so jealous of the respect that his children owe him, that he would send hither twenty times as many as there are here now, on the least notice that he should receive that some Iroquois of the five settlements had done the slightest injury,—not merely to his own Subjects, but even to those of the Savage Nations who have put themselves under

2. La part que le François a pris par ſes larmes, à la mort de tes freres tués par les Andaſtogué, eſt un effet de la tendreſſe qu'il a en qualité de Pere, pour toy, comme pour ſon enfant; & [92] la reconnoiſſance que tu témoigne pour la grace qu'il t'a fait en cela, l'obligera à t'en faire d'autres en toute occaſion; ainſi prens toûjours le chemin de teſmoigner de la gratitude pour les biens-faits receus; parce que c'eſt le moyen le plus propre de te conſerver ſa bienveillance & de te perpetuer ſa faveur. Pour cela un preſent.

3. On t'accorde d'autant plus volontiers ce que tu demande, que d'un coſté tu as bien receu la premiere grace, que l'on t'a faite par l'envoy du Pere Garnier, en le traittant favorablement; mais encore en le faiſant feſtoyer par toute ta Cabanne, & luy faiſant dreſſer une Chapelle, où il peut te faire faire la priere & à tes freres, pour te procurer ton [93] Salut & à eux; qui eſt le plus grand bien que tu puiſſes recevoir; & que d'ailleurs tu témoigne reconnoiſſance de ce bien receu. Pour cela un preſent.

4. Le François t'a desja dit qu'il n'a jamais douté, & doute moins encore au iourd'huy de ta fidelité & de la verité de tes paroles: & tu dois eſtre perſuadé qu'eſtant en eſtat de prevenir, non tes infidelités perſõnelles, mais celles dont tes freres & tes neueux peuvent eſtre capables; ils ne te donneroient pas le temps de les faire paroiſtre, en portant chez toy la guerre & te detruiſant tout d'un coup, ſans qu'il reſtaſt des veſtiges de ta Nation; & pour marque qu'il ſe confie en tes paroles, & qu'il eſt aſſuré d'ailleurs qu'il te pourra toûjours punir, ſi tu [94] ſouffre qu'il s'en viole aucune, c'eſt qu'il t'envoie une

his protection, and have acknowledged him as their Sovereign, as thou hast done for thy five settlements." For that word, a present.

2. "The interest that the Frenchman has shown by his tears in the death of thy brothers, slain by the people of Andastogué, is a result of the tenderness he feels, in his quality of Father, for thee as for his child; and [92] the gratitude thou showest for the favor he has done thee in that particular, will oblige him to do thee others on every occasion. Therefore always pursue the course of showing gratitude for benefits received, because it is the most fitting means of retaining his good will, and continuing his favor toward thee." For that, a present.

3. "What thou askest is granted thee the more willingly because, on one hand, thou hast well received the first favor shown thee, in sending Father Garnier. Thou hast shown this by treating him kindly, and still more by having thy whole Cabin entertain him; and by having a Chapel built for him, where he can make thee and thy brothers pray,—in order to procure for thee thy [93] Salvation and theirs, which is the greatest blessing thou canst receive,—and also that thou mayst manifest gratitude for this benefit received." For that, a present.

4. "The Frenchman has already told thee that he has never doubted, and doubts still less to-day, thy fidelity, and the truth of thy words. Thou must also be persuaded that, as he is in a condition to forestall, not merely thy personal acts of infidelity, but also those of which thy brothers and thy nephews may be capable, he will not give thee time to make them manifest, but will carry war into thy country and destroy thee suddenly, without leaving any

Robe noire, & qu'il fera paſſer la ieuneſſe dans tes habitations, pour s'employer avec toy à la deffence commune. Pour cela un preſent.

5. Le François ne craint point le Loup, & il ne peut ſe perſuader qu'il le veuille tuer; & s'il l'entreprenoit, il ne ſeroit pas plus exempt de ſa ruine & de ſa deſtruction totale, que les autres ennemis. Il faut que tu ſcaches que le Loup a fait entendre que l'Iroquois luy faiſoit la guerre, & quoy qu'il n'y euſt que tes nepveux d'Onneïout & d'Agnié, à ce que tu pretends, il a fait connoiſtre qu'il y a eu ſouvent des ieunes gens de ta Cabanne, & des autres Nations ſuperieures, qui luy ont porté la guerre avec tes [95] neveux. Il ſeroit donc bon que tu fiſſe en ſorte que tes neveux ceſſaſſent de faire la guerre aux Loups, afin que le François peuſt avec iuſtice luy deffendre de la faire à l'Iroquois, de quelque Nation qu'il ſoit. Cependant l'on luy fera entendre à la premiere occaſion, qu'il te diſtingue, puis que tu ne veux point de guerre avec luy; car nous voulõs bien prendre tes intereſts en toutes les rencontres; & cette Nation des Loups à adjoûté, que quand il a recherché l'auteur de la mort, & qu'il s'eſt adreſſé à ceux d'Agnié & d'Onneïout, il a receu pour reſponſe, qu'ils n'eſtoient pas les meurtriers, & que les caſſe-teſtes venoient de vos trois Nations ſuperieures, Onnontaé, Gioen, Sonnontoüan. [96] Pour cela un preſent.

Les Ambaſſadeurs bien contents de ces preſens, s'en retournerent, emmenant avec eux le Pere de Carheil, & le Pere Milet pour travailler à leur converſion.

vestiges of thy Nation. But, as a mark of his confidence in thy words, and of his conviction, besides, that he will always be able to punish thee if thou [94] permit any one of thy words to be violated, he sends thee a black Gown, and will send young men into thy settlements, to engage with thee in the common defense." For that, a present.

5. "The Frenchman does not fear the Wolf, and he cannot persuade himself that the latter wishes to kill him; but, if he should attempt it, he would not be more exempt from ruin and total destruction than are the other enemies. Thou must know that the Wolf has declared that the Iroquois was making war upon him; and although, as thou claimest, only thy nephews of Onneiout and of Agnié did so, he has declared that there were often young men of thy Cabin, and of the upper Nations, who made war upon him in company with thy [95] nephews. It would then be well for thee to take such action that thy nephews should cease to make war on the Loups, in order that the Frenchman may with justice forbid the latter to make war on the Iroquois of whatever Nation. Nevertheless, the Loups will be told, on the first opportunity, to make a distinction in thy case, since thou wilt not make war upon them; for we are willing to defend thy interests on all occasions. This Nation of the Loups has also added that, when they have inquired as to the author of the murder, and have appealed to the people of Agnié and of Onneiout, they have received answer that the latter were not the murderers; but that the head-breakers came from your three upper Nations, Onnontaé, Gioen, and Sonnontouan." [96] For that, a present.

ARTICLE II. HEUREUSES RENCONTRES POUR LE BAPTESME D'UN IROQUOIS.

LE premier fruit de cette Miſſion, fut un coup de Providence bien favorable pour un pauvre moribond, que le P. Garnier trouva en chemin, ſur les bords du grand Lac Ontario, à trente lieuës d'Onnontaé. Cet homme Iroquois de Nation, avoit eſpouſé une Huronne Chreſtienne, à qui il eſt bien redevable de ſon Salut: Il eſtoit [97] pour lors ſi bas, d'une maladie qui le tenoit depuis deux ans, qu'il avoit preſque perdu tout ſentiment, n'entendant & ne connoiſſant plus perſonne; ce qui fut cauſe qu'il demeura fort long-temps, ſans pouuoir répondre à tout ce que le Pere luy diſoit; iuſqu'à ce que revenant à ſoy, par un grand effort qu'il fit, il pouſſa ces paroles du fond du cœur, Ie meurs content puiſque Dieu m'a enfin accordé ce que ie luy ay ſi inſtamment demandé depuis deux ans. Il n'en peut pas dire davantage, mais ſa femme eſtant ſurvenuë là deſſus, elle expliqua plus au long la penſée de ſon mari. O l'heureuſe rencontre pour nous, dît cette femme, de t'avoir conduit icy ſi à propos pour diſpoſer mon mari à mourir en bon Chreſtien; i'avois [98] reſolu d'aller chercher une Robe noire iuſqu'à cinquãte lieuës d'icy, mais noſtre bon Dieu a prevenu nos deſſeins. Tu vois ce pauvre moribond, diſoit-elle au Pere, que i'ay fait prier Dieu tous les jours depuis le temps qu'il eſt malade, & ſur tout ie me ſuis appliquée cet Hyver dernier, à l'inſtruire des choſes de l'autre vie le mieux que i'ay pû: ie luy ay ſouvent repeté, que pour eſtre vray Chreſtien, il faut porter au Ciel tous ſes deſirs, & y placer toutes ſes eſperances; qu'il n'avoit plus rien à ſouhaitter en ce

The Ambassadors, well pleased with these presents, went back again, taking with them Father de Carheil and Father Milet to labor at their conversion.

ARTICLE II. OCCURRENCES FORTUNATE FOR THE BAPTISM OF AN IROQUOIS.

THE first fruit of this Mission was an act of Providence, highly advantageous to a poor dying man whom Father Garnier found on the way, on the shores of the great Lake Ontario, thirty leagues from Onnontaé. This man, an Iroquois by Nation, had married a Christian Huron woman, to whom he was much indebted for his Salvation. At the time he was found, he was [97] so low from an illness, to which he had been subject for two years, that he had lost almost all feeling, no longer hearing or recognizing any one. Thus it was that he remained for a long time without being able to answer anything that the Father said to him; until, recovering his faculties by making a great effort, he broke forth in the following words, which came from the bottom of his heart: "I die happy, since God has at last granted me what I have been so urgently asking from him for two years." He could not say more, but his wife, approaching at this point, explained more at length her husband's thought. "Oh, what a lucky accident for us," she exclaimed, "that has led thee hither so seasonably, to prepare my husband to die as a good Christian! I had [98] resolved to go and bring a black Gown, even if I had to go fifty leagues hence; but our good God has anticipated our plans. Thou seest this poor dying man," she said to the Father, "whom I have made pray to God every day since he has been ill; and, especially this past

monde; qu'il ne luy reſtoit plus qu'à obtenir par ſes ferventes prieres, d'eſtre du nombre des Bienheureux dans le Ciel.

Voilà les propres paroles de cette bonne Huronne, par la bouche de laquelle le Saint Eſprit parloit; [99] ſur tout quand elle adioûta ces mots: Voicy le temps precieux, diſoit-elle à ſon mari, eſcoute maintenant la Robe-noire, c'eſt luy qui t'ouvrira la porte du Ciel à laquelle tu frapes depuis ſi long-temps-

Providence de Dieu infiniment adorable! depuis dix ans aucun Preſtre ne s'eſtoit trouué là, depuis deux ans ce malade a veſcu comme par miracle; & eſtant preſt de mourir, Dieu luy conduit comme à point-nommé le Pere, lequel eſtant preſſé de partir de ce lieu qui n'eſtoit qu'un paſſage, n'eut autre loiſir que de conferer le Bapteſme à ce moribond ſi bien diſpoſé, qui mourut le lendemain entre les bras & parmy les prieres de ſa femme, qui par ſes ferveurs luy avoit procuré ce bon-heur.

Voilà comme on trouve la Brebis [100] égarée dans ces vaſtes foreſts, il faut bien courir pour la rencontrer; mais ce ſont des courſes heureuſes & des peines bien agreables quand elles ſe terminent au ſalut d'un pauvre Sauvage.

Winter, I have been diligent in instructing him as well as I could in the things of the other life. I have often repeated to him that, to be a true Christian, he must repose all his desires and all his hopes in Heaven; that he had nothing further to wish for in this world; and that the only thing left for him to do was to gain, by his fervent prayers, admittance to the number of the Blessed in Heaven."

Those were the very words of this good Huron woman, out of whose mouth spoke the Holy Ghost,— [99] above all, when she added these words: "Now is the precious opportunity," said she to her husband; "hear now the black Gown; it is he who will open to thee the door of Heaven, at which thou hast been so long knocking."

Infinitely adorable Providence of God! For ten years no Priest had been there; for two years this sick man had been kept alive as by a miracle; and, when he was ready to die, God brought the Father to him, as if by appointment. He, being in haste to leave this place, at which he had merely stopped on the way, had only leisure to administer Baptism to the dying man, who was already so well prepared for it. He died on the following day, in the arms and amid the prayers of his wife, who by her fervor had procured this happiness for him.

See how the stray Sheep is found [100] in these vast forests. One must travel far to find it, but these are happy journeys, and truly agreeable difficulties, when they end in the salvation of a poor Savage.

CHAPITRE V.

DE LA MISSION DE SAINT IOSEPH CHEZ LES IROQUOIS D'OÏOGOÛEN, & DE CELLE D'UNE COLONIE D'OÏOGOÛENS NOUVELLEMENT ESTABLIE SUR LES COSTES DU NORD DU LAC ONTARIO.

LE Pere Eſtienne de Carheil & le Pere Pierre Millet eſtants montés aux Iroquois, comme nous avons dit, vont partager leurs ſoins & leurs travaux, l'un eſtant deſtiné pour Onnontaé, & l'autre pour Oïogouen.

[101] C'eſt une quatriéme Nation Iroquoiſe éloignée de trente lieuës ou environ, de celle d'Onnontaé, montant toûjours entre l'Occident & le Sud. Ces peuples ſont aſſés bonnaces pour des Iroquois; iamais à proprement parler, ils n'ont porté les armes contre les François; & ſi quelques-uns l'ont fait, ce n'a eſté que par engagement de partie, & non par deſſein formé, ny moins par concert de toute la Nation. Ils ſont aſſés ſuſceptibles des bonnes impreſſions qu'on leur donne; Nous l'avons éprouvé, lorſque nous les cultiviõs il y a dix ans, & le feu Pere Menard qui eſtoit leur Paſteur, s'eſt toûjours beaucoup loué de leur docilité: Il avoit baſti une Chapelle au milieu de leur Bourgade, qu'ils frequentoient avec bien de l'affection [102] & cét Eſté dernier, l'Hoſte chez qui nous demeurions, a entrepris exprés le voyage, avec quelques uns de ſes compatriotes, pour venir

CHAPTER V.

OF THE MISSION OF SAINT JOSEPH AMONG THE IROQUOIS OF OIOGOUEN, AND OF THAT TO A COLONY OF OIOGOUENS RECENTLY ESTABLISHED ON THE NORTH SHORE OF LAKE ONTARIO.

FATHER Estienne de Carheil and Father Pierre Millet, having gone up to the Iroquois, as we have said, are going to share their cares and their labors,—one being assigned to Onnontaé, and the other to Oiogouen.

[101] The latter is the fourth Iroquois Nation, distant thirty leagues or thereabout from that of Onnontaé, as one continues in a Southwesterly direction. This tribe is quite peaceable, for Iroquois; they have never, properly speaking, borne arms against the French; even if some have done so, it has been only owing to some alliance, and not by preconceived plan, and still less through agreement of the whole Nation. They are sufficiently susceptible to good impressions made upon them, as we found by experience when we instructed them, ten years ago; and the late Father Menard, who was their Pastor, always highly praised their docility. He had built a Chapel in the middle of their Village, which they were very fond of frequenting. [102] This last Summer, the Host with whom we used to live undertook the journey, with some of his fellow-countrymen, expressly to come and ask for some of our Fathers, to reëstablish among them the Faith that we had planted there.

demander de nos Peres, qui puiſſent reſtablir chez eux la Foy, que nous y avions plantée.

Nous contentons leurs deſirs, leur accordant le P. de Carheil, qui va remettre ſur pied cette Egliſe, compoſée de quelques Iroquois, & d'un bon nombre de Hurons.

Mais parce que la crainte des ennemis a obligé quelques uns de cette Nation à s'écarter, & à s'aller placer ſur les Coſtes du Nord du grand Lac Ontario, ce detachement des Oïogouens, ou plûtoſt cette nouvelle peuplade avoit beſoin de Paſteurs pour confirmer l'eſprit de la Foy dans cette nouvelle Egliſe, que nous avons cultivuée [103] pendant deux années; & c'eſt ce qui a eſté fait dignement par M. de Fenelon & M. Trouvé, deux fervens Miſſionnaires, qui y ont eſté enuoyés par Monſeigneur l'Eveſque; mais comme ils ne ſont partis que ſur la fin de l'Eſté, auſſi bien que les deux Peres, ny les uns ny les autres n'ont pas encor pû envoyer aucune nouvelle de ce qui s'eſt paſſé dans ces nouvelles Egliſes.

We satisfy their desires by granting them Father de Carheil, who is going to place this Church once more upon its feet; it is composed of some Iroquois and a goodly number of Hurons.

But, because the fear of the enemy has obliged some of that Nation to separate from the rest, and go and settle on the North Shore of the great Lake Ontario, this detachment of the Oiogouens — or, rather, this new colony — needed Pastors to confirm the spirit of the Faith in the new Church that we had cultivated [103] for two years. This want was remedied in a worthy manner by Monsieur de Fenelon and Monsieur Trouvé, two fervent Missionaries who were sent thither by Monseigneur the Bishop; but as they only set out toward the end of the Summer, as did also the two Fathers, neither party has yet been able to send any news of what has happened in those new Churches.

CHAPITRE VI.

DE LA MISSION DU S. ESPRIT. AUX OUTAOÜACS.

IL n'eſt pas neceſſaire de repeter le denombrement de toutes les Miſſions qui dependent de celle-cy; & dont il fut parlé de chacune en particulier dans la derniere [104] Relation: il ſuffit de dire que les trauaux, la famine, l'indigence de toutes choſes, le mauvais-traitement des Barbares, les riſées des Idolatres, ſont les partages le plus pretieux de ces Miſſions.

Comme ces Peuples pour la plus part, n'ont jamais eu aucun commerce avec les Europeans, il eſt difficile de s'imaginer l'excés d'inſolence, où les porte leur Barbarie; & la patience, dont il faut eſtre armé pour les ſupporter.

Il faut avoir affaire à vingt ou trente Nations, differentes de langage, de mœurs & de Police. Il faut tout ſouffrir de leur mauvaiſe humeur & de leur brutalité, pour les gagner par douceur & par affection: il faut ſe faire en quelque façon Sauvage avec ces Sauvages, mener une vie de Sauvage [105] avec eux; viure quelque-fois de la mouſſe, qui croiſt sur les Rochers; quelquefois des arreſtes broyées, qui tiennent lieu de farine; quelquefois de rien, paſſant les trois & quatre iours ſans manger, comme eux, qui ont l'eſtomac fait à ces fatigues: mais auſſi qui mangent ſans s'incommoder, en un ſeul iour, pour huit

CHAPTER VI.

OF THE MISSION OF ST. ESPRIT AMONG THE OUTAOUACS.

IT is not necessary to repeat the enumeration of all the Missions that depend on this one; mention was made of each one in detail, in the last [104] Relation. It suffices to say that toil, famine, scarcity of all things, ill treatment from the Barbarians, and mockery from the Idolaters, form the most precious portion of these Missions.

As these Tribes have, for the most part, never had any intercourse with Europeans, it is difficult to imagine the excess of insolence to which their Barbarism carries them, and the patience with which one must be armed, in order to bear with them.

We have to do with twenty or thirty Nations, all different in language, customs, and Policy. We have to bear everything from their bad humor and their brutality, in order to win them by gentleness and affection. One must make himself, in some sort, a Savage with these Savages, and lead a Savage's life [105] with them; and live sometimes on a moss that grows on the Rocks, sometimes on pounded fish-bones,—a substitute for flour,—and sometimes on nothing,—passing three or four days without eating, as they do, whose stomachs are inured to these hardships. But they also eat without inconvenience, in a single day, enough for a week, when they have an abundance of game or of fish. Fathers Claude Alloëz

iours, quand ils ont abondance de chaſſe ou de peſche. Les Peres Claude Alloëz & Louys Nicolas ont paſſé par ces épreuves; & ſi les penitences & les mortifications contribuent beaucoup à la converſion des Ames, on peut dire qu'ils menent une vie plus auſtere, que celle des plus grands Penitents de la Thebaïde; & ne ceſſent pas pourtant de s'employer infatigablement à leurs fonctions Apoſtoliques; [106] qui ſont de Baptiſer les enfans, inſtruire les Adultes, conſoler les malades & les diſpoſer pour le Ciel; ruiner l'Idolatrie, & faire retentir le ſon de leurs parole iuſques aux extremités de ce bout du Monde.

Le Pere Iacques Marquette eſt allé au ſecours auec noſtre Frere Louys le Boëme; & nous eſperons que les ſueurs de ces genereux Miſſionnaires, qui arrouſent ces terres, les rendront fertiles pour le Ciel. Ils ont Baptiſé depuis un an quatre vingt enfans, dont pluſieurs ſont en Paradis: C'eſt ce qui eſſuïe toutes leurs peines, & ce qui les fortifie à ſubir tous les trauaux de cette Miſſion.

La Providence leur fait encor goûter quelque douceur, quand elle leur fait tomber des malades [107] qui tendent à la mort, & qu'ils diſpoſent à la vie Eternelle.

C'eſt ce qui eſt arrivé en la perſonne d'un des plus conſiderables de ces Peuples; lequel eſtant Baptiſé depuis pluſieurs années, n'avoit eu aucune demeure ſtable, mais menant une vie errante par ces grands bois, rodoit tantoſt d'un coſté, tantoſt de l'autre, en cinq ou ſix cens lieuës de païs.

Dieu neanmoins diſpoſa ſi bien la derniere année de ſa vie, que contre ſa coutume, il ſe reſolut d'hyverner proche de la demeure du Pere Alloëz; ſans

and Louys Nicolas have passed through these trials; and if penances and mortifications contribute greatly to the conversion of Souls, it can be said that they lead a life more austere than that of the greatest Penitents of the Thebaid, and yet do not cease to occupy themselves indefatigably in their Apostolic functions. [106] These are: Baptizing the children, teaching the Adults, comforting the sick and preparing them for Heaven, overthrowing Idolatry, and making the utterance of their message resound to the extremities of this end of the World.

Father Jacques Marquette went to their aid, with our Brother Louys le Boëme; and we hope the sweat of these brave Missionaries, which is watering those lands, will render them fertile for Heaven. Within a year they have Baptized eighty children, of whom several are in Paradise. That mitigates all their hardships, and fortifies them to undergo all the labors of that Mission.

Providence makes them taste some sweetness, too, when it causes to fall into their hands sick people [107] who are on the point of death, and whom they prepare for the life Eternal.

This happened to one of the most important men of these Tribes, who had been Baptized several years before. He never had any fixed residence, but, leading a wandering life in these great woods, he roamed now in one direction, now in another, over five or six hundred leagues of territory.

Yet God ordered the last year of his life so well that, contrary to his custom, he decided to winter near the dwelling of Father Alloëz; this was doubtless from a presentiment of his good fortune, in order to be aided in his last illness and at his death by the Father, who

doute par un preſentiment de ſon bon-heur, afin d'eſtre aſſiſté en ſa derniere maladie & en ſa mort, par le Pere, qui ne manqua pas à ce pauvre vieillard. Comme il fut preſt d'expirer, il fit ſon feſtin [108] d'adieu, à une grande Aſſemblée, qui fut convocquée pour cela de diverſes Nations. C'eſtoit pour garder leur coûtume, dont il ſe ſervit avantageuſement pour la Foy; car il parla à tout ce grand monde, à la verité d'une voix mourante; mais d'un ton de Capitaine, & en termes energiques, leur declarant qu'il avoit veſcu Chreſtien depuis long temps, & que mourant Chreſtien, il ſe tenoit aſſeuré du bonheur promis à tous les Croyans. Et qu'eux au contraire, qui ne vouloient pas écouter la parole de Dieu, ſeroient tourmentés aprés leur mort par les Demons, bien plus cruellement ſans comparaiſon, qu'ils ne tourmentent un Iroquois, quand ils le tiennent entre leurs mains: qu'au reſte il [109] mouroit volontiers dans l'eſperance du Paradis, & que s'ils eſtoient ſages, ils ne differoient pas davantage de ſuivre ſon exemple. Apres ces paroles qu'il donna à la Charité de ſes Compatriotes, il ſongea tout de bon à ſoy-meſme, & aprés s'eſtre confeſſé iuſques à quatre fois, il rendit ſon Ame, nous laiſſant tout ſujet de croire que Dieu luy a fait miſericorde.

On pouroit raporter d'autres exemples ſemblables, pour faire voir les reſſorts de la Divine Providence pour le ſalut de ſes Elûs. C'eſt à nous à cooperer fidellement à ce grand Ouvrage, & à aller chercher ces brebis. errantes, quelques éloignées qu'elles ſoient, & quoy qu'il nous en coûte, trop heureux d'y conſumer nos vies.

[110] Il eſt vray que quelques-unes de ces Nations

did not fail this poor old man. When he was ready to die, he gave his farewell feast [108] to a great Assembly, which was convoked for this purpose from different Nations. He did so, to observe their custom, which he employed to the advantage of the Faith; for he spoke to all that great company,—in the voice of a dying man, indeed, but with the accents of a Captain, and in energetic terms,—declaring to them that he had lived a Christian for a long time, and that, dying a Christian, he felt assured of the happiness promised to all Believers. He said that those who, on the contrary, were unwilling to listen to the word of God, would be tormented by the Demons after their death,—much more cruelly, beyond comparison, than they themselves tormented an Iroquois when they had one in their power. He told them that he [109] died willingly, in the hope of Paradise; and that, if they were wise, they would not longer delay to follow his example. After these words, which he uttered out of Love to his Compatriots, he turned his thoughts in good earnest upon himself; and after having confessed as many as four times, he yielded up his Soul, leaving us every reason to believe that God had taken pity on him.

Other and like examples could be given to show the workings of Divine Providence for the salvation of its Elect. It is for us to coöperate faithfully in this great Work and to go after those wandering sheep,—however distant they may be, and whatever it may cost us,—only too happy to spend our lives in the work.

[110] It is true that some of those Nations appeared this Summer in our Settlements, to the number of more than six hundred Savages; but that was for only

ont paru cet Eſté en nos Habitations, au nombre de plus de ſix cents Sauvages, mais ce n'a eſté que comme un eclair, & pour faire leur petit commerce avec nos François; qui n'eſt pas un temps propre pour les inſtruire; il faut donc les ſuivre chez eux, s'accommoder à leurs façons, pour ridicules qu'elles paroiſſent, afin de les attirer aux noſtres. Et comme Dieu s'eſt fait homme, pour faire les hommes des Dieux, un Miſſionnaire ne craint pas de ſe faire, pour ainſi dire, Sauvage avec eux, pour les faire Chreſtiens: *Omnibus omnia factus ſum.*

a very brief space, and in order to carry on their little traffic with our Frenchmen; that is not a suitable time for teaching them. We must then follow them to their homes and adapt ourselves to their ways, however ridiculous they may appear, in order to draw them to ours. And, as God made himself man in order to make men Gods, a Missionary does not fear to make himself a Savage, so to speak, with them, in order to make them Christians. *Omnibus omnia factus sum.*

[111] CHAPITRE VII.

DE LA MISSION DE TADOUSSAC.

NOUS traverſons plus de ſix cent lieuës de terre pour paſſer de la Miſſion des Outaouacs à celle de Tadouſſac. Celle là eſt la plus reculée de nous vers le Soleil couchant, & celle cy eſt une des premieres qu'on rencontre vers le Levant, en montant le Fleuve de ſaint Laurent.

Le Pere Henry Nouvel, qui a ſoing de cette Egliſe, ne ſçauroit aſſez louer la pieté & l'innocence de ces Sauvages Chreſtiens, qui n'ont preſque plus qu'un demon à combattre, à ſçavoir l'yurognerie, laquelle ſeule cauſe plus de deſordres, que tous les autres demons enſemble.

[112] L'eloignement des François, & la demeure qu'ils font ordinairement dans les Foreſts, les deliure de ces malheurs, & pendant tout l'Hyver, que le Pere a paſſé avec eux aux environs de Tadouſſac, il a remarqué dans ſes Neophytes' les ferveurs de la primitive Egliſe, & l'innocence des anciens Anachorettes. Peut eſtre trouvera t'on qu'il y a de l'exageration en ce diſcours; mais Monſeigneur l'Eveſque qui a eſté témoing d'une partie de leur pieté, comme nous le dirons cy-apres, en eſt aſſés convaincu; Et il n'y a perſonne, qui connoiſſe le naturel des Sauvages, qui n'avoüe qu'on peut faire un Ange d'un Barbare, ſi on luy retranche la boiſſon enyvrante; comme nous n'experimentons que trop, qu'elle change les

[111] CHAPTER VII.

OF THE MISSION OF TADOUSSAC.

WE traverse more than six hundred leagues of territory in passing from the Mission of the Outaouacs to that of Tadoussac. The former is the farthest removed from us toward the West, while the latter is one of the first that is encountered, on the East, in ascending the River saint Lawrence.

Father Henry Nouvel, who has charge of that Church, cannot sufficiently praise the piety and innocence of those Christian Savages, who have little more to combat than one demon — namely, drunkenness, which alone causes more disorders than all the other demons together.

[112] Their remoteness from the French, and their place of abode, which is ordinarily in the Forests, deliver them from these evils; and, during the whole Winter that the Father passed with them, in the environs of Tadoussac, he remarked in his Neophytes all the fervor of the primitive Church and the innocence of the ancient Anchorites. Perhaps it will be found that there is exaggeration in this language; but Monseigneur the Bishop, who has been witness to a part of their piety, as we shall relate hereafter, is sufficiently convinced of its reality. Indeed, there is no one, who is acquainted with the disposition of the Savages, who does not admit that an Angel can be made from a Barbarian, if intoxicating liquor be

Chreſtiens en Apoſtats, [113] & qu'elle deſole les plus belles eſperances de nos Egliſes naiſſantes.

Le bon Reglement. qui a eſté mis pendant tout cet Hyver à Tadouſſac, où l'on n'a veu aucun deſordre en cette matiere, a eſté ſuivy d'une Traitte avantageuſe; & l'on a veu par experience que le grand moyen de rendre le François & les Sauvages riches dans leur negoce mutuel, eſt d'en exterminer tout commerce de boiſſon, qui provoquant tres iuſtement la colere de Dieu, n'en peut attirer que la malediction.

Que cecy ſoit dit pour encourager ceux qui ont en main le maniement des affaires de Tadouſſac, à continuer dans le meſme train, qu'ils ont ſi heureuſement commencé, & pour remercier de la part de noſtre nouvelle Egliſe, [114] Meſſieurs de la Compagnie des Indes Occidentales, de l'obligation qu'elle leur a, d'avoir commis le negoce de ces cartiers, à des perſonnes ſi fidelles à Dieu & aux hommes, & ſi zelées pour le bien des Ames; leur donnant de plus toute aſſeurance que par ce moyen, travaillant avantageuſement à leurs affaires temporelles, ils iettent les fondements d'une Egliſe qui leur ſera eternellement redevable.

Les premiers fruits qu'elle a donné cet Hyver au Ciel, ont eſté une ancienne Chreſtienne, nommée Luc[i]e, qui mourut ſaintement aprés avoir receu les Sacremens avec des ſentiments de devotion tout à fait raviſſants; & une ieune fille agée de douze ans, à qui ſa premiere Cõmunion ſervy [115] de Viatique. Il faudroit lire dans le cœur du Miſſionnaire, pour comprendre la ioye qu'il reſſent, quand il voit ces Ames s'envoler dans le Ciel du milieu de la Barbarie.

kept from him,—as we know only too well, by experience, that it changes Christians into Apostates, [113] and brings to naught the finest hopes of our infant Churches.

The excellent Regulation that has been imposed upon Tadoussac all this past Winter, where no outbreak has been seen in this respect, has been followed by an advantageous Traffic; and it has been proved by experience that the great means of rendering the French and the Savages rich in their mutual commerce is to exclude from it all trading in drink, which, provoking very justly the wrath of God, can only bring down his curse.

Let this be said, in order to encourage those who have in hand the management of affairs at Tadoussac to continue in the same course upon which they have so happily entered; and in order to thank, on the part of our new Church, [114] the Gentlemen of the Company of the West Indies for the obligation which it is under to them, for having entrusted the commerce of these regions to persons so faithful to God and to men, and so zealous for the good of Souls. We give them, furthermore, every assurance that they by this means are, while acting for the advantage of their temporal affairs, laying the foundations of a Church which will be eternally indebted to them.

The first fruits that it gave to Heaven this Winter were an old Christian woman named Lucie,—who died a holy death, after receiving the Sacraments with sentiments of devotion altogether delightful,—and a young girl, twelve years old, to whom the first Communion served [115] as Viaticum. One would have to read the Missionary's heart, in order to

Il ne fut pas moins conſolé à la mort d'un autre enfant de trois ans ſeulement, qui ſuivit bientoſt celle dont nous venons de parler. Ses parens qui le voyoient languiſſant depuis long-temps, ne voulurent pas s'engager avec les autres Sauvages, dans les bois pour faire leur chaſſe; de peur que cet innocent ne mouruſt eloigné de la Chapelle, & ne pût recevoir les devoirs funebres, qui ſe rendent icy aux morts, ſelon l'uſage de l'Egliſe dõt ils font grand eſtat. Ils en firẽt un ſacrifice à Dieu, [116] ſoit pour la vie, ſoit pour la mort, avec une reſignation qui n'a preſque point d'exemple, ſi tu nous le rens, diſoient-ils à Dieu, nous le donnerons à la Robe-noire pour ton ſervice: nous n'y pretendons rien: ſi tu le retires à toy, nous ſommes contents de te donner ce que tu nous a donné; & nous t'abandonnons le cadet avec la meſme ſoumiſſion que nous t'avons preſenté l'aîné, que tu as pris à toy il y a cinq ans.

L'employ du Miſſionnaire pendant cét hyvernement, à eſté de faire des courſes aux environs du Fleuve du Saguené, pour chercher ſes brebis, chacune dans ſon cartier d'Hyver; car les Sauvages ſont obligés de ſe ſeparer çà & là, afin de ne ſe pas nuire les vns [117] aux autres pour le voiſinage de la chaſſe.

Par tout où il les trouvoit, il faiſoit de leurs Cabannes des Chapelles pour y Baptiſer les enfans, & y adminiſtrer les Sacremens, & les inſtruire de la façon, dont ils ſe devoient comporter pendant les autres courſes qu'il eſtoit obligé de faire, pour ne laiſſer aucune de ces Egliſes errantes, ſans eſtre viſitées: elles ſont compoſées des Sauvages de Tadouſſac, & de quelques-uns de ceux de Sillery, de Gaſpé & des Papinachois.

understand the joy he feels when he sees these Souls take flight to Heaven from the midst of Barbarism.

He was not less consoled at the death of another child, only three years old, following soon after that of which we have just spoken. His relatives, who had seen for a long time that he was sinking, were unwilling to join the other Savages in hunting in the woods, for fear that this innocent one might die far from the Chapel, and not be able to receive the funeral rites which are here solemnized for the dead, according to the usage of the Church, of which they make great account. They made a sacrifice of the child to God, [116] for either life or death, with a resignation which is almost unexampled. "If thou give him back to us," they said to God, "we will give him to the black Gown for thy service. If thou take him back to thyself, we are content to give to thee what thou hast given to us; and we resign to thee the younger child, with the same submission with which we presented thee the elder, whom thou didst take to thyself five years ago."

The occupation of the Missionary during this winter campaign has been to take trips to the regions along the Saguené River, in order to seek his sheep, each in its Winter quarters; for the Savages are obliged to scatter here and there, in order not to injure one [117] another by their proximity in hunting.

Wherever he found them, he made Chapels of their Cabins, in order to Baptize the children, and administer the Sacraments therein; he also instructed them how they should conduct themselves while he was away on other trips, which he was obliged to make in order not to leave a single one of those nomad Churches unvisited. They are composed of the

Pendant ces excurſions, il a fait rencontre d'un nombre ſurprenant de lacs, grands & petits: il en vit vn entre-autres, éloigné de la Mer de ſept ou huit lieuës, [118] avec lequel il n'a aucun commerce apparent, & qui a neantmoins ſon flus & reflus tres reglé, & qui ſouffre des tempeſtes, comme celles de l'Ocean.

Il parla auſſi en paſſant à une bande de Chaſſeurs, qui ayants rencontré la piſte & le giſte du grand Orignal, le pourſuivirent un iour entier ſans le pouvoir joindre; voicy ce qu'ils racontent de cét animal extraordinaire.

Tous les plus grands Originaux ne ſont que de petits nains, comparés à celuy-cy: il a les jambes ſi hautes, que pour profonde que ſoit la neige, il n'en eſt iamais incommodé; au lieu que les autres y ſont comme enſeuelis; & c'eſt ce qui les fait prendre aiſément. [119] Il a la peau à l'épreuve des fléches & des fuſils, & paroît invulnerable. Ils adjoûtent qu'il porte vne cinquiéme jambe, qui luy ſort des eſpaules, & dont il ſe ſert comme de main pour ſe preparer ſon giſte. Il ne va iamais ſeul & ne paroît point ſans eſtre eſcorté de grand nombre d'autres Orignaux; & de fait nos Chaſſeurs diſent qu'ils en tuerent quinze en le pourſuivant; c'eſt-ce qu'ils racontent de cét Orignal fabuleux.

Sur la fin de l'Hyver toutes ces Egliſes errantes s'eſtans ramaſſées à Tadouſſac, eurent la conſolation quelque temps apres, de jouïr de la preſence de Monſeigneur l'Eueſque de Petrée, lequel apres auoir fait par tout ſa viſite en Canot, c'eſt à dire à la mercy [120] d'une freſle eſcorce, & apres avoir parcouru toutes nos habitations depuis Quebec iuſques au deſſus de Montreal, donnant même iuſqu'au Fort de

Savages of Tadoussac, Gaspé, and the Papinachois, with some of those of Sillery.

During these excursions he has encountered a surprising number of lakes, large and small; among others, he saw one, seven or eight leagues distant from the Sea, [118] with which it has no apparent communication, while it nevertheless has its ebb and flow with great regularity and is subject to storms like those of the Ocean.

He also talked with a band of Hunters whom he met, who, having come upon the trail and the bed of the great Moose, pursued it for a whole day, without being able to overtake it. Notice what they relate of this extraordinary animal.

All the largest Moose are only little dwarfs compared with this one; he has legs so long that, however deep the snow may be, he is never inconvenienced by it, while the others are almost buried in it, and on that account they are easily caught. [119] He has a skin that is arrow-proof and bullet-proof, and he seems invulnerable. They add that he carries a fifth leg, which grows out from his shoulders and which he uses like a hand in preparing his bed. He never goes alone, and does not appear without being escorted by a great number of other Moose; and, in fact, our Hunters said that they killed fifteen of the latter while chasing it. That is what they tell of this fabulous Moose.

Toward the close of the Winter, all these wandering Churches gathered together at Tadoussac, and had the consolation, some time afterward, of enjoying the presence of Monseigneur the Bishop of Petræa. The latter, after having made his visits everywhere by Canoe,—that is to say, at the mercy

ſainte Anne, qui eſt le plus éloigné de tous les Forts, à l'entrée du Lac Champlain; voulut faire part de ſes benedictions à noſtre Egliſe des Sauvages de Tadouſſac, s'y eſtant rendu ſur la fin de Iuin, apres avoir bien ſouffert de la part des calmes & des tempeſtes de la Mer: voicy ce qui s'y paſſa.

[120] of a frail sheet of bark,—and after going the round of all our settlements from Quebec to those above Montreal, even traveling as far as Fort sainte Anne,—which is the farthest distant of all the Forts, being at the entrance to Lake Champlain,—chose that our Church of the Savages of Tadoussac should share in his benedictions. He accordingly proceeded thither toward the end of June, after many sufferings from calms and storms on the Sea; what took place there is given below.

CHAPITRE VIII.

ARRIUÉE DE MONSEIGNEUR L'EVESQUE DE PETRÉE À TADOUSSAC POUR Y FAIRE SA VISITE.

LES heureux ſuccés que Dieu a donnés aux armes du Roy [121] dans la Nouvelle France, faiſant iouïr nos Sauvages de Tadouſſac, auſſi bien que tous les autres qui nous ſont alliés, des agreables fruits de la paix; cette Egliſe, que la crainte de l'Iroquois avoit diſperſée çà & là, s'eſt heureuſement reünie dans ſon ancien poſte, qui eſt l'embouchure de la Riuiere du Saguenay, appellé Tadouſſac. M. l'Eveſque le ſçachant, & ayant eſté informé dés le Printemps de la ſatisfaction que les Sauvages de cette Egliſe auoient donnée à leur Paſteur, qui avoit hiverné avec eux dans les bois, fit ſçavoir qu'il les viſiteroit.

Cette nouvelle les conſola beaucoup; mais ſon arrivée à Tadouſſac, qui fut le 24. Iuin, les combla de ioye, qu'ils firent paroiſtre [122] en ſa reception; car s'eſtans trouvés au nõbre de quatre cens ames à ſon debarquement, ils témoignerent par la décharge de leurs fuſils, & par leurs acclamations, le contentement qu'ils avoient de voir une perſonne qui leur eſtoit ſi chere, & dont la pluſpart avoit ſouvent experimenté les bontés.

Ils l'accompagnerent en ſuite en leur Chapelle d'Eſcorce, le feu ayant reduit en cendre celle qu'on

CHAPTER VIII.

ARRIVAL OF MONSEIGNEUR THE BISHOP OF PETRÆA AT TADOUSSAC, FOR THE PURPOSE OF MAKING HIS VISIT THERE.

THE fortunate success that God has given to the arms of the King [121] in New France has made our Savages of Tadoussac, as well as all the others who are allied to us, enjoy the agreeable fruits of peace. That Church, which the fear of the Iroquois had scattered hither and thither, has become happily reunited at its former location, which is at the mouth of the River Saguenay, and is called Tadoussac. Monseigneur the Bishop, knowing this, and having been informed early in the Spring of the satisfaction which the Savages of that Church had given their Pastor, who had wintered with them in the woods, notified them that he would visit them.

This news cheered them greatly; but his arrival at Tadoussac, on the 24th of June, crowned their joy, and they expressed it [122] in their reception of him. Gathering to the number of four hundred souls, at his landing, they testified, by the discharge of their guns and by their exclamations, the pleasure that they felt at seeing a person who was so dear to them, and whose acts of kindness the greater part of them had often experienced.

They accompanied him then to their Chapel of Bark, the one that had been built for them having been burned to ashes; and there he caused them to

leur avoit baſtie; & là il leur fit dire le motif de ſon arrivée en ce lieu, à ſçavoir, pour ſe conjoüir avec eux de l'affection qu'ils témoignent avoir envers leur Chriſtianiſme, pour adminiſtrer le Sacrement de Confirmation à ceux qui ne l'ont pas receu, & pour les aſſeurer des bons ſentimens [123] que le Roy a pour eux, dont ils ont des marques bien evidentes, par la paix, à laquelle il a forcé les Iroquois.

Cela fait, la Charité de ce digne Eveſque les ravit, lors qu'au ſortir de la Chapelle, ils le virent entrer dans leurs Cabannes les unes aprés les autres, pour y viſiter les malades & les Capitaines; conſolant ceux la par ſa preſence, dont ils eſtoient confus, & par ſes charités qu'il eſtendoit ſur eux, ſur leurs pauvres vefves, & ſur leurs Orphelins; & encourageant ceux-cy à appuyer la Foy de leur autorité, & ſe maintenir toûjours dans les devoirs de veritables Chreſtiens; ce qu'il renouvella en un celebre Feſtin, leur recommandant ſur tout de n'oublier jamais les obligations inſignes [124] qu'ils ont au Roy, qu'ils doivent conſiderer comme leur Liberateur, & comme celuy à qui ſeul aprés Dieu, ils ont l'obligation de leur repos & de leur vie.

Les quatres iours ſuivans furent employés à diſpoſer à la Confirmation, ceux qui ne l'avoient pas encore receuë. Ce Sacrement fut adminiſtré à diverſes repriſes, à cent quarante neufs perſonnes. La devotion, avec laquelle ils l'ont receu, & qu'ils ont fait paroiſtre par tout ailleurs, a ravi Monſeigneur, & luy a fait avoüer que les peines qu'il a priſes pour ce voyage, luy donnent une ſatiſfaction toute particuliere: de voir de ſes propres yeux le Chriſtianiſme en vigueur, & la pieté regner parmy

be told the motive of his coming to that place,— namely, to enjoy with them the love which, as they showed, they felt for their Christian faith; to administer the Sacrament of Confirmation to those who had not received it; and to assure them of the kind feelings [123] entertained toward them by the King, of which they had very evident proofs in the peace to which he had forced the Iroquois.

That done, the Charity of this worthy Bishop charmed them when, upon leaving the Chapel, they saw him enter their Cabins, one after the other, to visit the sick therein, and the Captains,— comforting the former by his presence, at which they were embarrassed, and by the manifestations of his love which he extended to them, to their poor widows, and to their Orphans; and encouraging the latter to uphold the Faith by their authority, and to continue always in the observance of the duties of true Christians. All this he reiterated at a notable Feast,— urging upon them, above all, never to forget the great obligations [124] they owed to the King, whom they were bound to consider as their Liberator, and as the one to whom alone, next to God, they owed their peaceful condition and their lives.

The succeeding four days were employed in preparing for Confirmation those who had not yet received it. This Sacrament was administered, on different occasions, to a hundred and forty-nine persons. The devotion with which they received it, and which they manifested everywhere else, delighted Monseigneur, and made him confess that the trouble he had taken for this journey gave him the utmost satisfaction upon seeing, with his own eyes, Christianity flourishing and piety reigning among

ces pauvres Sauvages, [125] autant & plus que parmy beaucoup des Nations policées.

Dieu reſervoit à cette Miſſion la converſion de quelques Sauvages infideles, qui ont veſcu long temps parmy les Chreſtiens, avec une averſion eſtonnante du Chriſtianiſme, & qui ſe ſont trouvés ſi fortement touchés par la veuë & par les inſtructions de Monſieur de Petrée, qu'ils ont changé tout d'un coup de reſolution, & n'aſpirent plus depuis ce temps l'à, qu'au Bapteſme.

C'eſt un effet des benedictions qui accompagnent toûjours le Caractere, & qui va donner une nouvelle force à nos Chreſtiens, dans l'eſperance qu'ils ont de iouïr encore, les années ſuivantes du meſme bonheur.

those poor Savages [125]—even more than among many civilized Nations.

God reserved for this Mission the conversion of some unbelieving Savages who had lived a long time among Christians, with an astonishing aversion for Christianity; but who were so deeply affected by the sight of Monsieur of Petræa, and by his instructions, that they changed their minds all at once; and, ever since then, Baptism has been the highest object of their aspirations.

That is an effect of the benedictions that always accompany the holy Character,—an effect which is going to give a new strength to our Christians, in the hope that they entertain of again enjoying the same happiness in years to come.

BIBLIOGRAPHICAL DATA: VOL. LI

CXXI

For bibliographical particulars of *Relation* of 1666–67, see Vol. L.

CXXII

The original MS. of Bruyas's letter of January 21, 1668, is in the possession of C. F. Gunther, Chicago, to whom we are indebted for permission to transcribe the same for the present publication. It consists of seven pages, and bears no address, so that it is not known to whom it was written — but probably to the superior at Quebec, Le Mercier.

CXXIII

Bibliographical details of the *Journal des Jésuites* were given in Vol. XXVII. This is the final installment of one of the most valuable documents in our series.

CXXIV

In reprinting the *Relation* of 1667–68 (Paris, 1669), we follow the original Cramoisy edition from a copy in the Lenox Library; but as that copy has not the "Lettre de la Reverende Mere Svperievre," we have recourse for that to the British Museum's copy. The prefatory epistle from François le Mercier to the provincial in France is not dated in this annual; and

the volume does not present a printed "Permission" and "Privilege."

Sebastien Cramoisy died in January, 1669; hence this is the first *Relation* bearing Sebastien Mabre-Cramoisy's name alone in the imprint. It is also the last one having a cut with storks as a printer's mark; and the first in which *de ſa Majeſté* is substituted for *du Roy* in the last line of the title-page. The appended letter from the Mother Superior is dated "Kebec le 20. Octobre 1668;" and its separate title reads as follows: "LETTRE | DE LA | REVERENDE MERE | SVPERIEVRE | Des Religieuſes Hoſpitalieres | de Kebec en la Nouvelle | France. | Du 20. Octobre 1668."

It is excessively rare, and we know of but two copies — that in the British Museum, and another in the Bibliothèque de l'Arsenal of Paris. It was not reproduced in the Quebec reprint of 1858. We may state, however, that it is not called for in the table of contents. Strictly considered, the *Relation* is not imperfect without it; but a copy with it is, of course, to be preferred. This volume forms no. 128 of Harrisse's *Notes*.

There are two copies of the *Relation* at Harvard which are, apparently, identical so far as the text is concerned; but the imprints on their title-pages are dissimilar. One agrees with the Lenox copy; the other reads as follows: "A PARIS, | CHEZ SEBASTIEN MABRE-CRAMOISY, | Imprimeur ordinaire du Roy, rue S. | Iacques, aux Cicognes. | M. DC. LXIX. | *Avec Privilege de ſa Majeſté.*"

Collation: Title, with verso blank, 1 leaf; Le Mercier's prefatory letter, pp. (4); "Table des Chapitres," pp. (2); text, pp. 1–219, with verso of p. 219 blank;

two blank leaves to complete signature O, one of which is usually pasted on the cover. Signatures: ã in four, A–O in eights. All copies which we have examined have p. 140 mispaged 104; and in the Lenox copy p. 129 is mispaged 12.

The copy in the British Museum collates like the preceding; but the "Lettre" follows directly after the last *printed* leaf of the *Relation*. This "Lettre" collates as follows: Title, with verso blank, 1 leaf; text of letter, with subsequent "Memoire de [ce] qvi est necessaire," pp. 3–12; followed by a blank leaf, no doubt belonging to the *Relation* proper.

Copies of the *Relation*, without the "Lettre," have been sold as follows: Stevens's *Historical Collections* (1881), no. 1485, £6. 2s. 6d.; and Barlow (1890), no. 1319, $5. Copies are to be found in the following libraries: Lenox; New York State Library; Harvard, two varieties; Brown (private); Marshall (private); Ayer (private); Laval University (Quebec); Library of Parliament (Ottawa); Public Library of Toronto; British Museum, with the "Lettre;" Bibliothèque de l'Arsenal (Paris), with the "Lettre;" and Bibliothéque Nationale (Paris).

In this *Relation*, pp. 168–219 are occupied with a "Lettre Circvlaire" from the Mother Superior, Marie de S. Bonnaventure de Jesus, and additions from another hand. Her letter is dated on p. 196: "A Quebec ce 4. Octobre 1668." All of this matter, except pp. 217–219, an account "Des Vrſulines & Hoſpitalieres," is reprinted from the following separate original: "LETTRE | CIRCVLAIRE | DE LA MORT | De la Reuerende Mere Catherine de | S. Auguſtin, Religieuſe Hoſpitaliere | de Quebec, decedée le 8. May 1668." The only known copy was found by

Henry Harrisse in the possession of a Parisian bookseller in 1883, and through him passed into the library of the late S. L. M. Barlow of New York. On a fly-leaf Harrisse wrote, dated "Paris May 17th, 1883," as follows: "It was lately found at Paris, and seems to come from the library of one of the religious orders which last year were expelled the country." He valued it at £100, sterling. At the sale of the Barlow books in 1890, it was purchased by the Lenox Library for $265, being lot 1469 of the sale catalogue.

Now this piece was undoubtedly printed by the Cramoisys late in 1668 (for it is their type), although nothing in it reveals the publisher, or the place or date of issuance. The Mother Superior's "Lettre" is dated on p. 30 "A Quebec, le 4. Octobre 1668," a slight variation from the reprint. Generally the original and reprint agree textually, but not typographically. The following examples will suffice in illustration of variants:

ORIGINAL.	REPRINT.
vn lien	un lieu
de ſouffrir	de ſouffrit
ſon Epoux	ſon Eſpoux
de tous coſtez	de tous les coſtez
telle dit	t'elle dit
lo' bligea	l'obligea
crût	ctût
deſia eſcrit	déja écrit
ſuruenu	ſurvenuë
desja	déja
nous voyions	nous voyons
de diuers ſaints	de divers Ss
de ſon eſprit	de ſon eſpit
parlant à Dieu	parlant à Cieu
trouuez	tiouvez

Collation: Title, with verso blank, 1 leaf; text of letter, pp. 3–30; supplementary text by another hand, beginning: "CETTE LETRE [*sic*] CIRCV-LAIRE," pp. 31–50. Signatures: A–C in eights, and D in one. No mispaging, but sig. Bij is misprinted Aij.

NOTES TO VOL. LI

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 21).—For information regarding the Ottawas (Outaouacs), see vol. xiv., *note* 9; the Kiskakons, an Ottawa clan, vol. xxxiii., *note* 6. The Sinagaux (Sinagos), another clan of that tribe, were nearly annihilated in an invasion of the Sioux country, about 1671 see Perrot's account of this affair, in his *Mémoire* (Tailhan ed.), pp. 99–104.

2 (p. 31).—Cf. the descriptions of the Huron feast *Ononharoia*, in vol. x., pp. 175, 183, and vol. xvii., pp. 167–187.

3 (p. 35).—Regarding the burning of the dead, see Brinton's *Myths of New World* (3rd ed.), pp. 168–170. Cf. vol. xx. of this series, *note* 11.

4 (p. 53).—One of the numerous forms of the name Mississippi—*Mitchi-sipi*, "the great river;" the first mention of the river by this name, in the *Relations*.

5 (p. 87).—Regarding the priest Morel, see vol. xlvi., *note* 15; the church of Ste. Anne at Beaupré, vol. l., note 1.

6 (p. 89).—Elie Gaudin (Godin) was born, according to Tanguay, in 1621; his wife was Esther Ramage, by whom he had four children. He died in January, 1672.

7 (p. 97).—Cf. the account of the same miracle given in vol. l., pp. 45–49.

8 (p. 113).—*Manus Dei:* the somewhat extravagant name of a plaster then held in much repute; it was composed of oil, wax, myrrh, incense, mastic, and other gums, to which were added litharge, verdigris, and calamine. As the text mentions an ointment thus named, it probably contained ingredients similar to those of the plaster. *Martiatum:* a corruption of *unguentum martiani*, "ointment of Martianus" (its inventor, a physician). It was composed of olive oil, saturated with the essential oils of various vegetable substances; goose, bear, and deer oils; liquid styrax, elemi, mastic, and various balms. It was vulnerary, resolutive, and cleansing. See Félice's *Encyclopédie*, t. xxvii., pp. 420, 645, 646.

Cf. the similar list of drugs in vol. xlix., pp. 205–207; also *note* 20,

in same volume. The following information, additional thereto, but received too late for insertion in that note, is furnished by Dr. J. U. Lloyd, of the Lloyd Botanical Library, Cincinnati: "(1) ***Onguent blanc de Rhazès*** is mentioned in Jourdan's ***Pharmacopée universelle*** (Paris, 1840), t. ii., p. 242; and various formulæ for this compound are given, with the pharmacopœial source of each. (2) ***Mundificative.*** Recipes for and comments upon two ointments of this class — 'parsley,' and 'resin' — are given in Lemery's ***Pharmacopée universelle*** (Paris, 1698). (3) ***Corrosive sublimate.*** The time of its discovery is unknown. Rhazès and Avicenna, celebrated Arabian physicians of the 10th and 11th centuries, are the first to mention it in their works. Some writers, however, assert that the Chinese have known this substance from time immemorial; and that Geber described its preparation in the 8th century."

9 (p. 141).— Xavier's letters were written in Spanish or in Latin; a French translation of these, in four books, was published by Cramoisy (Paris), in 1628. Sommervogel thinks that this translation was made by François Solier, a French Jesuit (1577–1628).

10 (p. 141).— This is an allusion to the custom which obliges the younger religious who are yet students to practice preaching in the refectory, while the others are eating dinner.— Rev. Joseph Le Halle, S.J.

11 (p. 151).— "Here ends the handwriting of Father le Mercier, and the few lines which complete the volume are in the hand of the person who revised the Journal and supplied a part of the marginal notes."— Quebec ed. of ***Journal***, p. 361, ***note***.

12 (p. 171).— Claude de Bouteroue was temporarily appointed intendant for New France, during Talon's absence in France (vol. xlix., ***note*** 14); in 1668–70.

13 (p. 177).— The abbé de Queylus (vol. xliii., ***note*** 9), superior of the Sulpitian house at Montreal, had been recalled to France in 1659 (vol. xvi., ***note*** 5). Two years later, he made an unsuccessful attempt to reinstate himself at Montreal (vol. xlvi., pp. 183, 187, and ***note*** 17), and was unable to settle there until 1668, the time mentioned in our text.

Two of these Sulpitians, Fénelon (vol. l., ***note*** 24) and Claude Trouvé, were sent to the Cayuga colony mentioned in the text, which was located at the western extremity of Quinté (Kenté) Bay. An account of this Sulpitian mission (the first labors of that order among the Iroquois) was written by Dollier de Casson (vol. l., ***note*** 11); it appears at the end of his ***Histoire du Montreal.*** A translation (by Shea) of this document, with a résumé of the mission's entire history, is given by Hawley, in his ***Early Cayuga Hist.***, pp. 83–99.

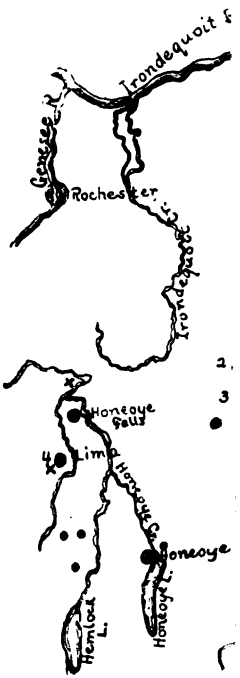
14 (p. 179).— In the archives of St. Mary's College, Montreal, is an apograph by Martin of a letter written by Pierron during the stay of the missionaries at Fort Ste. Anne; it is dated Aug. 12, 1667. He describes his recent voyage from France, his impressions of the country, the present status of the relations between the French and Iroquois, and what he has thus far observed of the characteristics and customs of the savages. He admires the Iroquois language, which reminds him of the Greek.

15 (p. 181).— *Corlart:* Arendt Van Curler; see biographical sketch of this Dutch official in vol. xxv., *note* 2.

16 (p. 187).— Gandaouagué was then the Mohawk village farthest east; see Beauchamp's map of Iroquois villages, *post*.

17 (p. 201).— Tionnontoguen, the most western Mohawk village, had been destroyed by Tracy in 1666, but it was afterward rebuilt on the north side of the Mohawk River; see Beauchamp's map for its earlier site.


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IROQUOIS C

Indicating sites of In
17th and 18th centuries,
upon data furnished by R
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The map is in two sec
west of the Mohawk Rive
See Notes opposite, for de

NOTES TO MAP OF IROQUOIS CANTONS IN NEW YORK.

BY REV. W. M. BEAUCHAMP, S. T. D.

[The numbers of these notes correspond to the numbers attached to the sites marked on the map. Sites of Indian villages are indicated by a heavy dot; those of missions, by x. The names of modern towns and villages are given with their locations.]

SENECAS.

1. *Sonnontouan* (or Totiakton): location of mission of La Conception. On west bank of Honeoye Creek, two miles N. of Honeoye Falls, and 12½ miles S. from the center of Rochester (vol. viii., p. 302).

2. *Gandagaro* (Canagora): mission of St. Jacques. On Boughton Hill, one mile S. from Victor.

3. *Gandougarae* (Canaenda): mission of St. Michel. Three and one-half miles S. from Boughton Hill.

4. *Gandachiragou* (Keinthe): mission of St. Jean; at Lima.

5. Seneca castle of 1750, near Geneva. After the Erie war, the Senecas spread east and west, and had many small villages.

CAYUGAS.

6. *Onontaré:* mission of St. René. East of Seneca River, 2⅛ miles E. from Savannah. Named from Fort Hill, nearly opposite.

7. *Thiohero:* mission of St. Stephen. Two miles N. of Cayuga village.

8. *Goiogouen* (Onioen, in 1654): mission of St. Joseph. South of Union Springs, and 1½ miles from Cayuga Lake (vol. viii., p. 298).

9. A smaller mission village, near Mapleton. In each nation were several of such mission stations.

ONONDAGAS.

10. Fishing village, at Phoenix, on the Oswego River. Le Moyne halted there in 1654.

11. *Ganentaa:* French fort, and mission of Ste. Marie (1656). On the E. side of Onondaga Lake, between Syracuse and Liverpool, N. of Rome and Watertown R. R. bridge.

12. Salt spring visited by Le Moyne in 1654; Frontenac's camp in

1696. On the inlet, nearer the lake, was the fishing village of Kaneenda, in 1700.

13. Onondaga fort of 1756, W. of creek.

14. Onondaga village of 1743, E. of creek. The present reservation is S. of this site, in the same valley.

15. Fishing village of Techiroguen, where Champlain crossed in 1615, Le Moyne in 1654, and Dablon and Chaumonot in 1655. Dablon, in returning, crossed the lake upon the ice.

16. ***Onondaga***, burned in 1696. On the E. side of Butternut Creek, one mile S. of Jamesville.

17. Onondaga of 1654: mission of St. Jean Baptiste. On Indian Hill, two miles S. of Manlius; the largest village that the Onondagas ever had; see vol. viii., p. 299. Southwest of this was another village, mentioned by Greenhalgh in 1677.

18. Onondaga of 1640: a mile S. of Pompey Center, and on E. bank of West Limestone Creek.

19. Onondaga of 1630: 1½ miles N. W. of Delphi. This and the preceding may have been of the same period, as occupation of one town often began before the other was abandoned.

20. Onondaga of 1620: two forts, inhabited about the same time. The older one is 2½ miles S. W., the other a mile S., of Delphi.

21. Onondaga of 1600: 2 miles W. of Cazenovia, and E. of West Limestone Creek.

ONEIDAS.

22. Oneida fort of 1615, attacked by Champlain: on Nichols's Pond, 3 miles E. of Perryville (vol. v., ***note*** 50).

23. The latest Oneida castle. Before this, they had lived farther up the valley; see vol. viii., p. 300.

24. Oneida, burned in 1696: mission of St. Francis Xavier. Two miles N. E. of Munnsville. There were several successive villages within a short distance.

MOHAWKS.

25. One of the three early clan forts of this tribe, about 1600: 4 miles N. W. of Fort Plain.

26. Early Mohawk fort, about 1600: 2 miles N. E. of Ephrata, on E. side of Garoga Creek.

27. Early Mohawk fort, about 1600: a mile from Sammonsville, and 4 miles N. of Fonda.

28. Village of 1620: 5 miles N. W. of Canajoharie, and E. of Garoga Creek.

29. Most easterly Mohawk castle, abandoned in 1626: a little S. W. of Port Jackson.

30. ***Osserneron:*** mission of the Martyrs. Eastern castle of 1642; near Auriesville, and ¼ mile S. of Mohawk River (vol. viii., p. 300).

31. ***Andagoron:*** middle castle of 1642, near Fultonville.

32. ***Tionontoguen*** (Theonondiogo): western castle of 1642. At Spraker's Basin, 4 miles S. E. of Canajoharie. There were other villages, about the same time.

33. ***Gandaouagué:*** eastern village in 1677, or earlier, when all the towns had been removed to the north side of the Mohawk. At Fonda, on the west side of Cayadutta Creek. The other villages lay a few miles farther west, Tionontoguen being about 10 miles from Gandaouagué.

34. Last battle with Mohegans, in 1669; at Hoffman's Ferry. There are several small village sites of the missionary period.

Seneca and Cayuga sites are partly those identified by Gen. John S. Clark and Hon. George S. Conover; some of these I have altered.

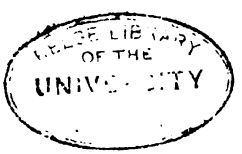
The village first mentioned by the name of Sonnontouan may have been nearer the Genesee River, where there are numerous earlier Iroquoian sites. It was a well-known practice of the Huron-Iroquois to withdraw their frontier villages in case of a great war,— a practice very evident in the Onondaga sites.

The small Ithaca site of the Cayugas is distinctly modern, and was occupied by an adopted people.

There are but three villages in the Mohawk territory which can be called prehistoric,— one each for the Turtle, Bear, and Wolf clans. All these show signs of a knowledge of Europeans; and one, at least, of direct but slight contact. Being refugees, and in fear of their enemies, they placed their first villages quite remote from the Mohawk River,— from four to ten miles. As soon as they possessed firearms, and the power secured by these, they built their dwellings along the river.

On his return from the Mohawks in 1652, Poncet was taken, by way of the West Canada Creek trail, to the Oswegatchie and St. Lawrence rivers.

The weight of evidence is in favor of the proposition that the several Iroquois nations came into New York from different directions,— the Mohawks last of all,— with habits and language already differentiated. So clear is this evidence that I can assign to the Iroquois League no earlier date than between the years 1570 and 1600.


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